



ANTHROPOLOGY

**SOCIAL LIFE IN
ANCIENT INDIA**

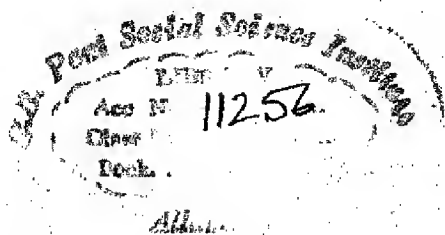
Study in Vatsyayana's Kamasutra

CHANDRA H.C.

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INTRODUCTORY NOTE

Since its inception the Greater India Society has been receiving help and support from students of Indian History and Culture. Eminent scholars, both Indian and European have given a most cordial *accueil* to this research association by offering their valuable works to be published under the auspices of the Society. Dr. R. C. Majumdar's *Champa* is associated with the Society's name. Last year we had the privilege of presenting to the public the standard work on Hindu Law and Custom by Dr. Jolly in an authorised English translation revised by the author. This year we have the pleasure of publishing two works by Prof. Haran Chandra Chakladar which will surely interest all Indologists. Mr. Chakladar is a professor of Sanskrit and History of long experience and now he is in the Department of Ancient Indian History and Culture of the University of Calcutta.

A scholar of the older generation, he has kept abreast of modern research in his subjects of Indian History, Ethnology and Anthropology by a close study of the important contributions made by the scholarly world of England, France, Germany and Italy.

In the present volume he takes up a most fascinating subject—the Life and Society in Ancient India. The work, as presented herewith, though forming part of a general survey of Social Life in Ancient India, is really a complete and comprehensive study of that life as reflected in one of the most important secular documents that have come down to us from the ancient world—the *Kāmasūtra* of Vātsyāyana, and we are sure that lovers of Indian lore will fully appreciate its value. Prof. Chakladar's second contribution to our Series will be on the Aryan Occupation of Eastern India which is being published simultaneously.

The best thanks of the Society are due to Prof. Chakladar and to his learned friends who helped us in bringing out the two new volumes. Thanks are also due to the Manager of the Calcutta Oriental Press who spared no pain in seeing the books through the press with great attention and promptitude.

CALCUTTA

KALIDAS NAG

July 20 1929

Secretary Greater India Society

FOREWORD

The social life in ancient India has not yet received the same attention as the other aspects of ancient Indian history and culture. Only caste has been studied with some care, and from the legal point of view, some other aspects of social life also. But what Zimmer in his *Altindisches Leben* has done for the early Vedic period, still remains to be done for the subsequent ages of Indian civilisation and culture. However, before a synthetic history embracing the long period, through which Indian society has grown and developed, is attempted, an intensive study has to be made of the different ages through which it has come. It was with this object that I took up the study of Vātsyāyana's *Kāmasūtra* which gives a beautifully vivid picture of Indian society in the early centuries of the Christian era. It wonderfully supplements the account we receive from the sacred literatures, Brahmanical, Buddhistic and Jain. Dealing with an avowedly secular matter as it does, it depicts society from an independent point of view, and gives details, especially of the darker features of social life, with a fulness that we naturally miss in the sacred texts.

An indispensable preliminary was an accurate determination of the time when Vātsyāyana wrote his book, especially as in the history of Indian literature there are very few definite dates. I have therefore first of all discussed this question at some length from internal and external evidence. My paper on the date of the *Kāmasūtra* was first published in the *Journal of the Bihar and Orissa Research Society* in 1919, and again, after a thorough revision, in the *Journal of the Department of Letters* (Vol. IV) of the University of Calcutta. The conclusions arrived at by me have been confirmed by the discussions that my paper has raised, both in India and in Europe, and I have reviewed them towards the end of Chapter I. Prof. A. B. Keith in his recently published *History of Sanskrit Literature*, shows himself inclined to bring down my date by about two centuries, but he has not fully set forth his reasons for thinking so.

Vātsyāyana delineates many local customs—*deśyopacārāḥ*—as he calls them, characterizing the various peoples of India inhabiting the different parts of its wide area. I have, therefore, thought it necessary, while passing in review the customs peculiar to each province or people to fix the location of the countries about which there have been

controversies among scholars ; this matter has therefore been treated, with some fulness, in Chapter II of this book. It first appeared in the *Annals of the Bhandarkar Institute* (Vols. VII and VIII).

The rest of my book attempts to give as complete an account as possible of the social life of India as depicted by Vātsyāyana, and I have shown how he sometimes corroborates, and very often supplements, the account derived from other sources, specially from works written about his own time, so as to present a fairly accurate idea of the state of Indian society in the period to which Vātsyāyana belongs. Much of the matter contained in Chapters V and VI appeared in the *Sir Asutosh Mookerjee Silver Jubilee Volumes* (Vol. III, Part I) under the caption *Sidelights on social life in Ancient India : Studies in Vātsyāyana's Kāmasūtra*.

The only contributions on the social life of the age of Vātsyāyana that appeared before my studies, are two papers by Prof. P. Peterson referred to in Chapter VI (P. 172). These are mainly translations with short notes of two out of the sixty-four sections of the Kāmasūtra and cover only a very small part of the ground traversed by me.

H. C. C.

CHAPTER I

DATE OF THE KÂMASŪTRA

Vātsyāyana stands pre-eminent in early Indian literature as an author who brought the analytical power of a keen logician to bear on the science of erotics which, in our modern days, has only lately begun to be studied with the care that it deserves. The science had attracted the serious attention of the Indian savants very early, as far back, perhaps, as the time when the *Sātāpatha Brāhmaṇa* was being compiled, and in the centuries that elapsed before Vātsyāyana made his appearance, the various sections of the science were being studied separately and individually. But it was Vātsyāyana who synthesised the whole science and revived the popular interest in this branch of knowledge. Apart from its interest as a work on the science of love, Vātsyāyana's *Kāmasūtra*, at the present day, is of immense importance to us as throwing a flood of light on the manners and customs of his contemporary Indian society. To appreciate the full value, for the social history of India, of the picture that Vātsyāyana presents, we must, in the first place, try to ascertain, as closely as possible, the time when he flourished and for this purpose it will be necessary to trace the history of his science, to ascertain his relation to other departments of Indian literature, and also to analyse critically the few references that may be gleaned from his work, to the political history of India.

*Vātsyāyana's Reference to Earlier Works on the
Science of Love.*

In speaking of the origin of the *Kāmasāstra*, Vātsyāyana says at the beginning of his work¹ that at first, *Prajāpati*, the 'Lord of Beings,' for the welfare and preservation of his progeny composed a huge encyclopædia in a hundred thousand chapters dealing with the three objects of human life, *viz.*, *Dharma*, *Artha* and *Kāma*²; the first two of these subjects were next taken up by *Manu* and *Bṛhaspati* respectively and *Nandī* the attendant of Mahādeva, took up the third which he dealt with in a thousand chapters. This last work was condensed into five hundred chapters by *Śvetaketu*, the son of Uddālaka. The work of Śvetaketu was further abridged into a hundred and fifty chapters and divided into seven sections by *Bābhavya*, a native of the Pāñcāla country. Next, *Dattaka*, at the request of the

1. *Vide* Chapter I of the *Kāmasūtra*, pp. 4-7 of the Benares edition. The quotations from the *Kāmasūtra* have been made throughout from the Benares edition, edited by Pandit Dāmodarāśi Gosvāmī and published in the *Chowkhamba Sanskrit Series* and the references are to the pages of this edition. The Sanskrit text edited by Māhāmahopādhyāya Pandit Durgāprasāda of Jaipur had been published earlier, but the Benares edition is more easily accessible to the public, the Jaipur edition being meant for private circulation alone. There is also a Bengali edition of the text and the commentary with a Bengali translation, published by Babu Mahes Chandra Pal of Calcutta. There is some difference in the arrangement of the chapters; otherwise the readings are much the same with only occasional variations.

2. This agrees with what is said in the *Mahābhārata*, *Sūtiparva*, Ch. 59, with regard to the origin of the sciences. Here we are told that at the request of the gods who were filled with anxiety at the entire absence of discipline among mankind *Prajāpati* Brahmā produced from his own intelligence a hundred thousand chapters in which were delineated *Dharma*—the science of religion and duty, *Artha*—the science of politics and economics and *Kāma*—the science of love.—

ततोऽध्यायसहस्राणां शतवच्चक्रे स्वबुद्धिजम् ।

यत्र धर्मस्तथैवार्थः कामश्चैवासिन्नर्षितः ॥२६॥

But there is no agreement as regards the subsequent development except that in the *Mahābhārata* also *Bṛhaspati* is one of the authors of *Dandanīti* or *Arthaśāstra*.

courtesans of Pātaliputra, wrote a separate treatise dealing with the *Vaisika* section of Bābhravya. His example was followed by six other writers—*Cārāyana*, *Suvarnānābha*, *Ghotakamukha*, *Gonardīya*, *Gonikāputra* and *Kucumāra*, each of whom took up a section of Bābhravya and wrote a monograph on it. As the science treated in this fragmentary fashion by numerous writers was about to be mangled and spoiled and as the work of Bābhravya, being huge in bulk, was difficult to be mastered, Vātsyāyana proposes to give an epitome of the whole subject in a single work of moderate dimensions. 'Towards the end of the Kāmasūtra, again, Vātsyāyana says that having mastered the significance of the *sūtras* of Bābhravya (from his teachers, as one would do in the case of a sacred text or *āgama*) and having pondered over them in his mind, he composed the Kāmasūtra in the approved method.' He thus admits that the great work of Bābhravya formed the groundwork of his own book as is also quite evident from the frequent references that he makes to it in every part of his Kāmasūtra: one out of his seven sections, the *Sāmprayogika*, covering about a fourth part of the whole work, is entirely taken from Bābhravya, as he says at the end of that section.² There can, therefore, be no doubt that Vātsyāyana had before him the great work of Bābhravya Pāñcāla. The commentator also quotes several verses stating the opinions of the followers of Bābhravya, and about a *sūtra* of Vātsyāyana he observes that it is a verse of

1 वाञ्छवीयांश्च सूत्रार्थान् आगमय्य विमृश्य च ।
वात्स्यायनश्चकारेदं कामसूत्रं यथाविधि ॥

Kāmasūtra, Benares edition, p. 381.

2 एवमेतां चतुःषष्टिं वाञ्छव्येया प्रकीर्तिताम् ।

Benares edition, page 182. Besides, at pp. 68 79, 94, 238, 273, 274, 296, 303 etc the school of Bābhravya has been referred to.

Bābhravya;¹ he seems, therefore, to have access to some treatise specially belonging to Bābhravya's school.

It may be noted that Vātsyāyana speaks of having treated Bābhravya's book like an *āgama*, a work of holy scripture, indicating that it was considerably ancient. A Bābhravya who is called Pāñcāla by Uvata, the commentator, is mentioned in the *Rk-prātiśākhya* as the author of the *Krama-pāṭha* of the R̥gveda and Professor Weber² holds that this Bābhravya Pāñcāla, and the Pāñcāla people through him, took a leading part in fixing and arranging the text of the R̥gveda. The Mahābhārata also says that the author of the Kramapāṭha was a Pāñcāla of the Bābhravya gotra and that his proper name was *Gālava*.³ This connection of the Pāñcāla people with the R̥gveda receives a confirmation from what Vātsyāyana tells us in connection with the sixty-four varieties of *Samprayoga* or connubial intercourse. He says that they belonged to the Pāñcāla country and were

1 The Commentary (Ben. edn., p. 279) says, यथाहुर्ब्रवीषाः—

पुत्रिकां चित्ररूपाणि पशवः शुक्लारिकाः ।

सर्वे वा गूढभावानां दूतकर्माणि कुर्वन्त ॥ इति ।

Besides, the commentator quotes eight verses—*Bābhravyāḥ Ślokaḥ*—at pp. 37-38. Moreover, he introduces the sūtra हरतान्ने सुखं पुंसां, etc. (p. 81) with the remark अनुमेवार्थं वाञ्छव्यगीतेन श्लोकेनाह ।

2. *History of Indian Literature*, translated by J. Mann and T. Zachariæ. Popular Edition, pp. 10 and 34.

3. *Mahābhārata*, Calcutta edition, *Santiparva*, ch. 342, vv. 102-104 and the Kumbakonam, South Indian Recension, ch. 352, verses 37-38.

वामादेक्षितमार्गेण सत्प्रसादान्महात्मना ॥

पाण्डालेन क्रमः प्रासस्तस्माद्भूतात् सनातनात् ।

वाञ्छव्यगोत्रः स बभौ प्रथमं क्रमपारकः ॥

नारायणाद्वरं लब्ध्वा प्राप योगसमुत्तमम् ।

कर्म प्रणीय शिञ्जान्च प्रणयित्वा स गार्ग्यः ॥

collectively called *Catuhshashti*¹—"the sixty-four"—from analogy with the R̥gveda. He avers that the *R̥ks* collected in ten *maṇḍalas* are called the *Catuhshashti* (being divided into eight Ashtakas of eight chapters each) and the same principle holds in the case of the *Samprayogas* too (as they are divided into eight times eight varieties); and besides, because they are both connected with the Pāñcāla country, therefore, the Bahvṛcas, the followers of the R̥gveda, have out of respect given this appellation of *Catuhshashti* to them.² It may be noted here that the followers of Bābhravya (Bābhraviyāḥ) are mentioned in the Mahābhāṣya (on Pāṇini I. 1) but we cannot be certain whether a Vedic school or a Kāmasāstra school is there meant. If Bābhravya, the author of the work on the *Kāmasāstra*, is the same as the great author of the *Kramapāṭha*, then he has to be placed in a very early age indeed. But Bābhravya is merely a *gotra* or family name and it may be doubted whether the science of erotics could have been systematized so early; though it must be admitted that erotics and eugenics, the sciences that the Kāmasūtra embraces in its scope, had received particular attention from the *R̥shis* at the time of composition of the hymns of the Atharvaveda, many of which deal with philtres and charms to secure love and drive away jealousy, with the means for obtaining good, healthy children and other allied matters.

The Pāñcāla country where Bābhravya flourished appears to have been the part of India where the science of erotics was specially cultivated. We have seen how

1 पाञ्चालिकी चतुःषष्टिरपरा; Ben. ed., p. 40. संप्रयोगाङ्गं चतुःषष्टिरित्यापस्तम्बे
चतुःषष्टिप्रकरणात्वात्; *ibid.* p. 92.

2 ऋचां दशतयीनां च संज्ञितत्वादिहापि तदर्थसंबन्धात् पञ्चालसंबन्धाच्च ऋचैरेवा
पञ्चार्थं संज्ञा प्रवर्तितेत्येके ॥ अष्टानामष्टधा विकल्पभेदादष्टावष्टकाश्चतुःषष्टिरिति
वाग्भवीयाः; *ibid.* pp. 93-94.

great was the debt of Vātsyāyana to Bābhravya Pāñcāla, specially with regard to the section dealing with *Sampraya*, the subject-matter proper of the *Kāmasūtra*. Some of the most revolting ceremonies in the Aśvamedha sacrifice seem to have originated in the Pāñcāla country.¹ The Pāñcāla people were evidently credited in ancient times with special knowledge in matters relating to the sexes, and one of them is said to have changed even the natural sex, as we see in the case of Śikhaṇḍin, the son of the Pāñcāla king, Drupada.² Polyandry as we see it in the case of *Draupadī Pāñcālī*, may be regarded as an ancient institution of the Pāñcāla country and the Pāṇḍava brothers, belonging as they did, to the allied tribe of the Kurus, as we see from the common Vedic phrase *Kuru-Pāñcāla*,³ were certainly familiar with it and could have no difficulty in acceding to it; in fact, the Kurus of Hastināpura and the reigning dynasties in North and South Pāñcāla are said, in the Purāṇas, to belong to the same stock and to be descended from the same great ancestor Bharata.⁴ In this connection, a statement of Vātsyāyana is very significant. He says that according to the followers of Bābhravya, who belonged to Pāñcāla, as we have seen, a woman's chastity may not be respected when she is found to have intimacy with five lovers⁵ (in addition to her husband, explains the Commentary) showing that five was considered as the limit beyond which it was not proper for a woman to go; if she did so, she could be approached with impunity by any one. The Commentary explains that in the case of Draupadī this limit was not passed, as Yudhisṭhira and

1 See Weber, op. cit., pp. 114-115.

2 *Mahābhārata, Udyōga Parva* chh., 189-194.

3 See Macdonell and Keith, *Vedic Index*, i, pp. 165-169.

4 F. E. Pargiter, *North Pāñcāla Dynasty*, J. R. A. S. 1918, p. 238.

5 *सहस्रपुंसा नाम्न्या कचिदस्तीति ब्राह्मीयाः*—*Kāmasūtra*, Ben. ed., p. 68.

others were all her husbands.¹ The indulgence shown by the Pañcāla people to *five* lovers, appears to be significant. It is difficult to see in it a symbolic meaning as is done by Dahlmann.² It is worthy of remark in this connection that Āpastamba from whom, as we shall presently see, Vātsyāyana quotes several aphorisms, refers to the bestowal of a single woman in marriage to a whole family.³

Of the predecessors of Bābhavya mentioned by Vātsyāyana, the earlier ones appear to be mythical, but *Śvetaketu*, the son of Uddālaka, is better known. He is mentioned in the *Mahābhārata* as having established a fixity in sexual relations which before him were entirely free and promiscuous like those of the lower animals, the institution of marriage having not yet come into existence.⁴ This refers to a primitive stage of society, and it is hardly possible, I am afraid, that this *Śvetaketu Uddālaki* could have been the author of the work in five hundred chapters referred to by Vātsyāyana. However, in the *Chāndogyopanishad*, and in the *Śatapatha Brāhmaṇa*⁵ in the portion called the *Brhadāranyakopanishad*, we meet with a Śvetaketu who may be connected with the tradition of the authorship of a work relating to the *Kāmasāstra*. Here we find three generations of Vedic teachers, Brāhmaṇas of Kurupañcāla—*Aruna*,

1 स्वपतिव्यतिरेकेण दृष्टाः पञ्च पुरुषा पतित्वेन यया सा स्वरिणी कारणवशात् सर्व्वे रेव गम्या । तथा च पञ्चातीता बन्धकीति पराशरः । द्रौपदी युधिष्ठिरादीनां स्वपतित्वाद-न्येषामगम्या. कथमेका सत्यनेकपतिरिति चैतिहासिकाः प्रष्टव्याः ; *ibid*, p. 68.

2 *Das Mahābhārata als Epos Und Rechtsbuch*, von J. Dahlmann, S. J., pp. 97-98.

3 कुलाय हि स्त्री प्रदीयत इत्युपदिशन्ति, *Āp. Dharma Sūtra*, II. 27. 3. See also Winternitz, *Notes on the Mahābhārata*, J. B. A. S., 1897, p. 758.

4 *Mahābhārata. Ādiparva*, ch. 121, Calcutta Edn.; अनावृता हि सर्व्वेषां वर्णानामङ्गना भुवि ॥ यथा गावः स्थितास्तात स्वे स्वे वर्णे तथा प्रजाः । श्वषिपुत्रोऽथ त धर्मं श्वेतकेतुर्न चक्षमे ॥ चकार चैव मर्यादांमिमां स्त्रीपुंसयोर्भुवि । मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ॥ See also Kumbakonam edn., ch. 128.

5 *Śatapatha Brāhmaṇa*, x. 6. 1. 1. He is also referred to in two places in the *Taittiriya Saṁhitā* v! 1 9 2 and 4 5 1

his son *Uddālaka Āruṇi*, and his grandson, *Śvetaketu Auddālaki Āruṇeya*.¹ A story is told in almost the same words in both the *Chāndogya* as well as the *Brhadāranyaka Upanishads*² how the young Śvetaketu, after finishing his education, went to the assembly (*samiti* or *parishad*) of the *Pañcāla* people and was there discomfited by some questions put to him by *Pravāhaṇa Jaivali*, a *Kshattriya*; he was mortified at thus being nonplussed by a mere *Rājanya* and complained to his father who also being unable to answer the questions, sought *Pravāhaṇa Jaivali* himself for being taught in the matters broached by him. Among the matters taught by this *Kshattriya* of *Pañcāla* we find a symbolic interpretation of the relations between the sexes.³ A few chapters later in the *Brhadāranyakopanishad*,⁴ we find the same thing related with further additions including rules for approaching a woman, for dealing with a lover of one's own wife and specially rules for obtaining good progeny, and *Uddālaka Āruṇi* is there referred to as one of the foremost teachers of this science⁵ which represents some of the earliest attempts made in India for the discovery of eugenic laws. These matters were afterwards more fully developed in the *Grhyasūtras* but the beginnings were made in the *Upanishads*, and, in fact, *Āśvalāyana* in his *Grhyasūtra* refers to the *upanishad* or the secret lore as the proper source in these things.⁶ It is

1 *Chānd. Up.*, V. 3. 1.; VI. 8. 1. *Satap. Br. Māndhyandina Text*, x. 3. 4. 1. xi. 4. 1. 1.; xi. 6. 2. 1.; xii. 2. 1. 9. etc.

2 *Chānd. Up.*, Adhyāya V. Khaṇḍas iii-x. specially Khaṇḍas viii and ix; *Brhad Up.* VI. 2. 1 ff.

3 योषा वा अभिगौतम तस्या उपस्थ एव समिद्धोमानि धूमो योनिरचियंदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिंगास्तस्मिन्नेतस्मिन्मौ देवा रेतो जुह्वति तस्या आहुत्यै पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा क्षियते । *Brh. Up.* VI. 2. 13.

4 *Brh. Up.*, VI. 4. 3. ff.

5 एतदस्म वै तद्विद्वान् उद्दालक आरुणिराह; *Brh. Up.* VI. 4. 4.

6 उपनिषदि गर्भसंभवे प्लवगमनकलोभनं च; *Āśvalāyana, Grhyasūtra*. I. 13. 1.

significant that both Pravāhana Jaivali and Uddālaka, of the Upanishad story, belonged to the Pañcāla country where, as we have seen before, the Kāmasāstra was specially cultivated. From what we have said above, it is evident that Uddālaka considerably advanced the science the rudiments of which he had received from Pravāhana Jaivali, and his son, Śvetaketu, must have carried it still farther as is evident from the body of tradition that has accumulated round his name as the first human founder of the Kāmasāstra which appears to have been specially studied in his family. There can be no doubt that Śvetaketu and his father were historical personages and lived in a highly cultured age, an age of intense philosophical speculation, as we see from the many stories connected with them in the Brāhmanas and the Upanishads and it is not improbable that he had composed an *Upanishad* or secret work in which matters relating to marriage, love and the begetting of children were specially dealt with ; at any rate, a body of eugenic rules of which a few fragments have been preserved in the Brhadāranyakopaniṣad, must have come down from him and his family. That Śvetaketu left behind him some such work may be gathered from the fact that a personal statement by him has been quoted by Āpastamba in his *Dharmasūtra* where Śvetaketu is represented as having said that even after his marriage he carried on Vedic studies at his teacher's house for two months every year and thus acquired a greater knowledge of the *Śruti* than before,¹ and we may note that this passage which seems to be a direct quotation from Śvetaketu, has not been traced as yet in any of the Vedic works where he is referred to. Āpastamba further states, in another chapter, that though Śvetaketu was a

१ निवेशे वृत्ते संवत्सरे संवत्सरे द्वौ द्वौ मासौ समाहित आचार्यकुले वसेद् भूयः
श्रुतिमिच्छन्निति श्वेतकेतुः । एतेन ह्यहं योगेन भूयः पूर्वमात्रं कालाच्छ्रुतमकुर्वीति,
Āpastamba Dh. Sūtras I. 1. 13, 19 and 20.

person belonging to a comparatively recent age, yet he had become a R̥shi.¹ Coming back to Vātsyāyana we find that the opinions of Auddālaki are referred to by Vātsyāyana in three places² in his Kāmasūtra and in one of them he contrasts the opinions of Auddālaki and Bābhravya, thus proving the connection of Auddālaki with the Kāmasāstra beyond any doubt. It does not, however, necessarily imply that Vātsyāyana had access to Auddālaki's work in five hundred chapters, as in that case he would have made ampler use of it; certain opinions must have been current in Vātsyāyana's time among the teachers of the Kāmasāstra (whom he frequently refers to as the *Ācāryas*), as having come down from the reputed human founder of the science; or, the legend of Auddālaki and his opinions might have been taken from the work of Bābhravya on whom Vātsyāyana mainly depends.

The monographs written by the successors of Bābhravya,—Dattaka and others—are quoted by Vātsyāyana in the respective chapters of his book. Dattaka's book on the courtesans appears to have been in use in the eighth century A.C. when Dāmodaragupta wrote his *Kuṭṭanīmatam*³ and it may have been availed of by the commentator who quotes a *sūtra* of Dattaka where Vātsyāyana has translated

1 श्रुतर्षयस्तु भवन्ति केचित् कर्मफलशेषेण पुनः सम्भवे श्वेतकेतुः ; *ibid* I, 2, 5 and 8. See *Buhler*, S. B. III, pp. xxxviii and xlii.

2 कथमेतदुपलभ्यते इति चेत् पुरुषो हि रत्तिमधिगम्य स्वेच्छया विरमति, नस्त्वयमपेक्षते । नत्वेवं स्त्रीत्यौहालकिः ; *Kūmasūtra*, Ben. ed., p. 76 ; नासंस्तुता दृष्टाकार्योर्दृश्यमस्तीत्यौहालकिः ; *ibid*, p. 273 ; इत्यौहालकेऽभ्यतरेयोगाः ; *ibid*, p. 353. The commentator refers (*ibid*, pp. 74, 78) two of Vātsyāyana's *sūtras* to Auddālaki, evidently from the context.

3 वात्स्यायनमयमवुधं बाह्यान् दृष्ट्वा दत्तकाचार्यान् ।

गणयति मन्मथतन्त्रे पशुतुल्यं राजपुत्रं च ॥

वात्सु स्यायन-मदनोदय-दत्तक-विटपुत्र-राजपुत्रादौः ।

उद्धृष्टं यत्किञ्चित्तत्तस्या हृदयदेशमध्यास्ते ॥

—verses 77 and 122 in *Kuṭṭanīmatam* in
Kāvyamālā. Guichaka III

the substance of it.¹ Of the other writers, *Gonardīya* has been quoted by Mallinātha in his gloss on Kumāra-sambhava, VII, 95, and on Raghuvamśa XIX, 29, 30.

Rājasekhara in his *Kāvya-mīmāṃsā*² refers to *Suvarṇa-nābha* as the author of a treatise on a branch of poetics, viz., *Rātinirṇaya* and speaks of *Kucumāra* as having dealt with the *Aupanishadika* section. The latter is evidently the same as Vātsyāyana's *Kucumāra*, the author of a monograph on the *Aupanishadika* portion of the Kāma-sāstra, and most probably one and the same work has been referred to by the two authors, there being nothing extraordinary in the fact that the sections dealing with the secrets and mysteries (*upanishad*) of both poetics and erotics should coalesce.³ Kautīlya in the Arthasāstra has quoted *Dirgha Cārāyaṇa* and *Ghoṭamukha* who, as Professor Jacobi holds,⁴ are probably the same persons as the Cārāyaṇa and Ghoṭakamukha of Vātsyāyana; they would therefore have lived prior to the fourth century B. C. and Dattaka and Bābhravya who preceded them must be thrown back to a much earlier date. Dattaka, of course, could not have lived earlier than the fifth century B.C. when Pāṭaliputra became the capital of Magadha. Gonikāputra is mentioned by Patañjali in the *Mahābhāṣya* as a former grammarian⁵ and Professor Jacobi is inclined to

1 “भारवसंस्तवे विशिष्टगूह्यमिति” दत्तकसूत्रम्, अस्य स्पष्टार्थं सूत्रान्तरमाह—प्रतिगच्छिकानामिति : *ibid*, p. 321.

2 *Kāvya-mīmāṃsā*, edited by C. D. Dalal and R. A. Shastri, Gaekwad's Oriental Series, p. 1.—रोतिनिर्यायं सुवर्णनामः, *** औपनिषदिकं कुचमार (समास्नासीत्) इति ।

3 The *Kuchimāra-tantram* edited by Mathurāprasāda Dīkshita, Lahore, 1922, claims to give the substance of Kucumāra's *Upanishad*. संयोगादिष्टसंन्यासदुपपन्नञ्च तत्त्वतः । कुचिमारेण तपसा यत्कृतं क्रीडनं पुरा ॥ तत् प्रवक्ष्यामि चित्तार्थं नानार्थपद निश्चितम् । अ यतां नामतश्चैव कुचोपनिषदं पुनः ॥ Verses 2 and 3. p. 1.

4 ‘सूत्रमिति’ दीर्घश्चारायणः । ‘शीता शटीति’ घोटमुखः । *Arthasāstra*, ed. R. Shama Sastri, 2nd edition, p. 253.

5 *Sitzung. Königl. Preuss. Akad. d. Wissenschaften*, 1911, pp. 969-968.

6 अथेह कथं भवितव्यं नेताश्वस्य सुघ्नमित्याहोस्विन्नेताश्वस्य सुघ्नस्येति । इमयथा गोशिकापुत्रः—*Mahābhāṣya* on Pāṇini, I. 4. 51.

believe that he is the same person as the Gonikāputra of Vātsyāyana. But in his case, as also in that of Gonardīya, the identification is rather doubtful as grammar and erotics are not very allied subjects. The works of Bābhavya and Goniputraka, who must be the same as our Gonikāputra, as well as that of Vātsyāyana, appear to have been used by Jyotirīśvara Thakkura while composing his *Pañcasāyaka*,¹ a work on erotics which was written in Mithilā by the end of the thirteenth century, the author being considered to be the great-grand-father of the celebrated poet, Vidyāpati who flourished in the middle of the fourteenth century A.C.

*The Upper Limit of the Date of Vātsyāyana from
the Authors quoted by him*

Vātsyāyana has quoted freely from the works of earlier authors not only in his own subject, but in other departments of Sanskrit literature as well. But while he has taken care to mention the authorities whom he cites and discusses when referring to his predecessors in the science of erotics, in the other cases he has not cared to acknowledge his debt by mentioning the sources. Some of them may, however, be indicated, and we shall be enabled thereby to fix a *terminus a quo* for him on literary grounds.

There is a wonderful agreement between Vātsyāyana and the Kalpasūtra of Āpastamba. In Chapter I on the selection of a bride (*Varaṇa-vidhāna-prakaraṇam*) the *Kāmasūtra*

- 1
दृष्ट्वा मन्मथतन्त्रमीश्वरमतं वातुल्यायसीयं मतं
गोशीपुत्रक-मूलदेवभणितं बाम्ब्यवाक्यामृतम् ।
श्रीमन्दीश्वर-रन्तिदेवभणितं होमेन्द्रविद्यागमं
तेनाकल्प्यत पञ्चसायक इति प्रीतिपदः कामिनाम् ॥

Pañcasāyaka edited by Sadānanda Śāstri, Lahore, p. 2; see also R. Schmidt *Beiträge zur Indischen Erotik*, p. 50.

2 Dr. Hoernle, *Comparative Grammar of the Gaudian Languages*, p. xxxv.

has गुप्तां रुदतीं निष्कान्तां वरणे परिवर्जयेत्.¹ This is exactly the same as that given by Āpastamba in his Gr̥hya-Sūtra, I. 3. 10.² The next two sūtras show only slight modifications, but making allowance for differences in reading they are exactly identical. Vātsyāyana has ³ :

गुप्तां दत्तां घोनां पृषतामृषभां विनतां विकटां विमुण्डां शुचिदूषितां
साकारिकां रातां फलिनीं मितां खनुजां वर्षकरीं च वर्जयेत् ।

नक्षत्राख्यां नदीनाम्नीं वृक्षनाम्नीं च गर्हिताम् ।

लकाररेफोपान्तां च वरणे परिवर्जयेत् ॥

Āpastamba reads :—

दत्तां गुप्तां घोतामृषभां शरभां विनतां विकटां मुण्डां मडूषिकां
साकारिकां रातां पालीं मितां खनुजां वर्षकरीं च वर्जयेत् ॥ ११ ॥

नक्षत्रनामा नदीनामा वृक्षनामाश्च गर्हिताः ॥ १२ ॥

सर्वाश्च रेफलकारोपान्ता वरणे परिवर्जयेत् ॥ १३ ॥

The next sūtra of Vātsyāyana again reads exactly the same as Āpastamba's Gr̥hyasūtra, I. 3. 20. यस्यां मनश्चक्षुषो-
र्निबन्धस्तस्यामृदिनेतरामाद्रियेतेत्येके.⁴

The first sūtra of the next chapter of the Kāmasūtra is again the same as in Āpastamba's Gr̥hyasūtra, III. 8. 8. The Kāmasūtra has संगतयोस्त्रिरातृमधःशय्या ब्रह्मचर्यं क्षारलवणं
वर्जमाहारः ; Āpastamba reads त्रिरातृमुभयोरधःशय्या ब्रह्मचर्यं
क्षारलवणवर्जनं च.⁵

About the sources of the Dharma also, Vātsyāyana shows a wonderful agreement with Āpastamba, but this time with his Dharmasūtra. Vātsyāyana after giving a definition of Dharma says that it should be learnt from the Vedas and from the assembly of those who know the

1 Benares edition. p. 187.

2 The Āpastambīya Gr̥hyasūtra, edited by Dr. M. Winternitz, p. 4.

3 Ben, ed., pp. 187-188.

4 Winternitz, Ap Gr. Sūtra, p. 4.

5 Kāmasūtra, Ben. ed., p. 188, and Winternitz. Ap. Gr. S., p. 5.

6 Kāmasūtra. Ben. ed., p. 191 ; Winternitz, Ap Gr. S., p. 11.

Dharma, 'just as he says that the *Kāmasūtra* should be learnt from the books on the subject and the assembly of the citizens.'² *Āpastamba* says much the same thing in his *Dharmasūtra*.³

In another chapter, *Vātsyāyana* quotes a verse referring it simply to the *Smṛti*⁴ (*smṛtitah*)—

वत्सः पूरुषवने मेघ्यः श्वा मृगग्रहणे शुचिः ।

शकुनिः फलपाते तु स्त्रीमुखं रतिसंगमे ॥

This verse is found in the *Dharmasūtras* of *Vasishṭha*⁵ and *Baudhāyana*⁶ with very slight and immaterial variations. With some further modifications it is found in the *Samhitās* of *Manu*⁷ and *Vishnu*⁸ also. Its occurrence in almost identical forms in so many works shows that it must have been borrowed from some common and ancient authority on *Dharma*. Again, in a verse in his chapter on marriage, *Vātsyāyana* shows an agreement in idea with *Baudhāyana*. *Vātsyāyana* says that as mutual affection between a couple is the object of all forms of marriage, therefore the *Gāndharva* form which has its basis in love, is easier to celebrate,

1. तुं धुतेर्धर्मज्ञसमवायाच्च प्रतिपद्येत—Benares Edition, p. 13.

2. तं कामसूत्रान्नागरिकजनसमवायाच्च प्रतिपद्येत, *ibid.* p. 15.

3. *Āpastambīya Dharmasūtra* edited by Dr. G. Buhler, O. I. E., p. 1 :—

अथातः सासयाचारिकाश्चर्मान् व्याख्यास्यामः ॥ धर्मज्ञसमयः प्रमाद्यम् । वेदारच. ॥

4. *Kāmasūtra*, Ben. ed., p. 167.

5. *The Vāsiṣṭha Dharma-Sāstram*, edited by Dr. A. A. Fuhrer, ch. 28, 8, p. 77.

6. *The Baudhāyana Dharma Sūtram* edited by L. Sriuvasacharya, Mysore, I, 5, 49,

7. *Baudhāyana* reads :

वत्सः पूरुषवने मेघ्यः शकुनिः फलपातने ।

स्त्रियुषश्च रतिसर्गो र्वा मृगग्रहणे शुचिः ॥

7. *Mānava Dharmasūtra*, edited by Dr. J. Jolly, V. 130.

नित्यसाख्यं शुचिः स्त्रीणां शकुनिः फलपातने ।

प्रसूये च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः ॥

8. *Vishnusmṛiti*, edited by Dr. J. Jolly, XXII. 49.

and is free from the technicalities of a long wooing, is the best of all¹ and Baudhāyana refers to this as the opinion of some authorities.² This idea we also find in the *Mahābhārata*.³ From the above, it is clear that Vātsyāyana has embodied in his work at least five *sūtras* from the *Gr̥hyasūtra* of Āpastamba, though we cannot feel quite certain with regard to his debt to Baudhāyana. We are not quite sure about the date of these *sūtra* works, but the period to which this Vedic literature belonged, is supposed to have extended to about 500 B.C.⁴

Next, we find that Vātsyāyana has embodied in his book a considerable number of passages from a work whose date is more definitely known, *viz.*, from the *Arthasāstra* of Kautilya⁵ which is now generally considered to have been written about 300 B.C., and he has followed the method of Kautilya throughout the *Kāmasūtra*. This has led to the absurd identification of Kautilya with Vātsyāyana and a host of other authors in some of the *Koshas* or lexicons.⁶

1 *Kāmasūtra*, Benares edition, 223.

व्यवहाराणां हि विवाहानामनुरागः फलं यतः ।
मध्यमोऽपि हि सद्योगो गान्धर्वस्तेन पूजितः ॥
सखत्वादबहुक्ते शादपि चावस्थाद्विह ।
अनुरागात्मकत्वाच्च गान्धर्वः प्रवरो मतः ॥

2 *Baudhāyana*, Mysore edition, I, II. 16, p. 137.

गान्धर्वमप्येके प्रशंसन्ति सर्वे वा स्नेहानुगतत्वात् ॥

3 विवाहानां हि रम्भोऽगान्धर्वः श्रेष्ठ उच्यते—*Mahābhārata*, *Ādiparva* ch. 73 verso 4, and ch. 172, v. 19.

4 Winternitz, *Geschichte der indischen Literatur*, Bd. I, pp. 246—258.

5 Mr. R. Shamashastri has brought together a number of parallel passages in the *Arthasāstra* and *Kāmasūtra*; see his *Arthasāstra*, second edition, pp. xii-xvi.

6 In the *Modern Review*, March, 1918, p. 274, Mr. Sri Chandrasekharendra Vaidya quotes the following verse from the *Abhidhānamāhātmya*!—

वात्स्यायनो महानागः कुटिलचणकात्मजः ।
दामिलः पक्षिहत्वामी विष्णुसौम्यसखः ॥

See also, *A Note on the Supposed Identity of Vātsyāyana and Kautilya*, by Mr. R. Shamashastri, in the *Journal of the Mythic Society*, Vol. vi, pp. 210-216.

Coming down to still later times, we observe that Vātsyāyana quotes from the *Mahābhāṣya* of Patañjali. The latter observes with regard to unavoidable faults or defects in grammatical definitions, that simply because certain defects cannot be avoided, one should certainly not desist from formulating rules of interpretation (*paribhāṣās*) or from giving a definition, just as one does not refrain from cooking his food merely because there are beggars to ask for a share of it, nor from sowing barley-grains simply for the reason that when the plants grow up there may be deer to destroy the corn. Vātsyāyana says the very same thing in exactly the same language with regard to defects inherent in *Kāma* or desire.¹ This quotation from the *Mahābhāṣya* brings down the upper limit of the date of Vātsyāyana to the second half of the second century B.C., in round numbers to circa 150 B.C.

Besides the above, there are many references to narrative literature in Vātsyāyana's Kāmasūtra. In one passage,² he says that when a girl shows some signs of listening favourably to the proposals of a lover, she should be propitiated by reciting to her such stories as those of *Ahalyā*, *Avimāraka* and *Sakuntalā*. The story of *Ahalyā* is given in the *Rāmāyaṇa* about the date of which, however, there is much controversy; but *Ahalyā* is also alluded to by Aśvaghoṣa in *Buddhacarita*.³ *Avimāraka*'s story forms the subject matter of one of the dramas of Bhāsa whom some scholars have placed

1 न हि दोषाः सन्तीति परिभाषा न कर्तव्या लक्षणं वा न प्रत्येयम् । न हि भिन्नकाः सन्तीति स्थूलो नाधिशीघ्रन्ते । न च भूताः सन्तीति यवा मोक्षन्ते । *Mahābhāṣya* on Pāṇini, I. 1. 89. Vātsyāyana has बोद्धव्यं हि दोषेष्विव, न हि भिन्नकाः सन्तीति, etc. (Ben. ed., p. 26); the rest is exactly the same.

2 गुरुवत्यां चाहल्याऽविमारकश्चाकुन्तलादीन्यन्यान्यपि लौकिकानि च कथयेत् द्यूतानि । Benares edition, p. 271.

3 कामं परमिति ज्ञात्वा देवोऽपि हि पुरंदरः ।
गौतमस्य हनेः पत्नीमहल्यां चक्रे पुरा ॥

Buddhacarita, IV, 72.

about the middle of the first century B. C. while others would assign him to the third century A. C.¹ In any case there could not have been much distance in time between Bhāsa and Vātsyāyana because we find pictured in the works of the dramatist a state of society very closely resembling that depicted in the Kāmasūtra. We cannot be sure, however, that Vātsyāyana derived the story of Avimāraka from the drama because Bhāsa's treatment of it seems to indicate that it was a well-known story like that of Udayana; and, besides, the commentary, Jayamaṅgalā, gives some particulars that are wanting in the drama.

The story of Śakuntalā is referred to by Vātsyāyana in another place also. In his chapter on the courtship of a maiden, he says that the wooer should point out to the girl courted the cases of other maidens like Śakuntalā who situated in the same circumstances as herself obtained husbands of their own free choice and were happy by such union.² This refers to the story of the love between Śakuntalā and Dushmanta as we know it from the great drama of Kālidāsa, but Vātsyāyana was certainly not indebted to him for it; it is given very fully in the Mahābhārata.³ Aśvaghoṣa in the *Buddha-carita* also narrates how Viśvāmitra, Śakuntalā's father, was led astray by an Apsaras whom, however, he calls *Ghṛtācī* instead of *Menakā*; in his *Saundaramanda-kāvya* also, the same author speaks of Kaṇva who brought up Bharata, the son of Śakuntalā, and he says further that the young son of Dushmanta displayed great skill in

1 Mr. K. P. Jayaswal (J. A. S.-B., 1913, p. 265) has advanced the first view while Prof. D. R. Bhandarkar (*Carmichael Lectures*, 1918, p. 59) supports the second one.

2 याज्ञान्या अपि समानजातीयाः कन्याः शकुन्तलाद्याः स्वबुद्ध्या भर्तारं प्राप्य संप्रयुक्ता मोदन्ते स्म ताञ्चास्या निदर्शयेत्, *Kāmasūtra*, Ben. ed., p. 278.

3 *Ādiparva*, ch. 68 ff.

sporting with the beasts of the forest.¹ In his *Sutrālan-kāra* again, Aśvaghoṣa speaks of Bharata as one of the great kings of India.² He was evidently well acquainted with the story of Śakuntalā. The *Kaṭṭhahāri Jātaka* certainly reminds us of the story of Dushmanta and Śakuntalā.³ The legend, however, was known in still more ancient times, viz., the period of the composition of the Brāhmaṇa portion of the Vedas. While we observe that Śakuntalā's mother, Menakā is known as an *apsaras* in both the White and Black Yajurvedas,⁴ Śakuntalā herself is spoken of in the Śatapatha Brāhmaṇa⁵ as having borne at Nāḍapitṛ the great Bharata who is also called there the son of Duṣhanta, and even the Śatapatha Brāhmaṇa quotes the legend as having been sung in

1 निरवामित्रो महर्षिश्च विगादोऽपि महत्तपाः ।

दशवर्षापरयत्न्यो धृताच्याप्सरसा हतः ॥

Buddhacarita, IV. 20.

कपवः शाकुन्तलस्यैव भरतस्य तरस्विनः ।

Saundarananda Kāvya, I. 26.

जिज्ञासमाना नागेषु कौशलं स्वापदेशु च ।

अनुष्णुध्वनस्यस्य दौर्मन्ते देवकम्मणः ॥ *Ibid.* I. 36

2 *Sutrālan-kāra* traduit en François sur la version Chinoise par Edouard Huber, p. 896.

3 Faustoll's *Jātaka*. Vol. 1, No. 7. This has been pointed out by Signor P. E. Pavolini in the *Giornale della Società Asiatica Italiana*, Vol. Ventesimo, p. 297. See also note by Mr. R. Chalmers in his English translation of the First Volume of the *Jātakas*, p. 29.

4 मेनका च सहजन्ता चाप्सरसौ—*Vājasaneyi-Saṁhitā*, xv. 16; *Taitt. Sam.*, x. 4

3. 1 Maitrāyaṇi Sam., II. 8. 10.

5 XIII. 5. 4. II. 13, 14.

एतद् विष्णोः क्रान्तम् । तेनैतेन भरतो दौःपन्तिरीजे तेनेष्टवेमां व्यष्टिं व्यामशौ येय भरतानां तदेतद् गाययाभिगीतमष्टासप्ततिं भरतो दौःपन्तियमुनामनु गङ्गायां वृत्तुर्न ज्वघ्नात् पञ्चपञ्चाङ्गं हयानिति । अथ तृतीयया । शाकुन्तला नाडपितृप्सरस भरतं दधे पर सहस्रान्निद्रायाश्चान्मेध्यान् य आहरद्विजित्य पृथिवीं सञ्चामिति । अथ चतुर्थ्या । महदथ भरतस्य न पूर्व नापर जनाः । दिवं मर्त्यं इति बाहुभ्यां नोदापुः पञ्च मानवा इति ।

6. Harisvamin, the commentator, explains that the hermitage of Kapva where Śakuntalā was nurtured, was called Nāḍapitṛ. See the English translation by J. Eggeling of the *Śatapatha Brāhmaṇa*, Part v, p. 399, foot-note 2.

*gāthās*¹ connected with the great hero who gave his name to the whole continent of *Bhāratavarsha*; so that the legend appears to belong to the earliest stock of legends of the Indian Aryans.

Besides the above mention of certain well-known stories, there are many references throughout the work of Vātsyāyana to love-stories in general, showing that story-telling was very popular in the days of our author; and when we are reminded that the enormous mass of narratives in the *Mahāvastu*, *Divyāvadāna* and Aśva-ghosha's *Sūtrālaṅkāra* on the one hand, and the *Sānti* and *Anuśāsana Parvas* of the *Mahābhārata* on the other, as well as those in the *Tantrākhyayika*, were mostly embodied in their present form about the early centuries of the Christian era, we feel inclined to think that it was in this period when narrative literature flourished most in India, that his treatise on love was composed by Vātsyāyana who found the recital of love-stories the readiest means of rousing the tender passion in the hearts of maids and swains.

*The Lower Limit of the Date of Vātsyāyana from
References to Kāmasūtra in later Literature.*

We may now proceed to fix the *terminus ad quem* for the date of Vātsyāyana from an examination of the

1 The *Gāthās* are quoted in a fairly large number in the Brāhmaṇas and the Vedic literature generally, and they are referred to in the earliest portions of the *Rgveda* itself (1, 190, 1, etc.). For the most part, these *Gāthās* contain historical matter singing about the mighty deeds of great heroes in still older times, as we see from the *Gāthās* quoted above chanting the great achievements of the eponymous hero Bharata. The *Āitareya Brāhmaṇa* (VII. 18) makes a distinction between the *Rks* and the *Gāthās*, saying that the former refer to the Gods and the latter to men. It is no wonder that with the Aryan Indians who placed spiritual concerns far above the temporal from the very earliest times, the literature dealing with the deeds of mere men fell into comparative neglect and was not preserved with the same care as was bestowed upon the *Rks*, though occasional verses were preserved in memory and transmitted orally.

references to his work in later literature, and for this purpose we shall take into account only those that will be immediately helpful to us. In the first place we observe that the great Kālidāsa was well acquainted with the Kāmasūtra. In describing the dalliance of the voluptuary Agnivarṇa who reminds us so much of the Kāṇva Devabhūti, Kālidāsa has often followed in Canto XIX of the *Raghuvamśa*, the description in the Kāmasūtra, using even its technical expressions, *e. g.*, the word *sandhayaḥ* which is used in verse 16 in the very same sense as that given by Vātsyāyana in his chapter on *Viśīrṇapratibandhāna*.¹ In verse 31, however, there is a more definite and verbal agreement. Vātsyāyana in his chapter on the means of knowing a lover who is growing cold (*Virakta-pratipatti*) gives as one of the indications of such a one *मिलकृत्यमपदिश्य अन्यत्र शेते*.² Kālidāsa in describing Agnivarṇa under similar circumstances uses the very same language—*मिलकृत्यमपदिश्य पार्श्वतः प्रस्थितं तमनवस्थितं प्रियाः*. Another very striking agreement has been pointed out by Mallinātha and dilated upon by modern scholars. Describing the marriage of Aja and Indumatī, Kālidāsa says that when the two touched each other's hands, the hair on the bridegroom's forearm stood on end and the maiden had her fingers wet with perspiration.³ Here Mallinātha quotes Vātsyāyana who speaks exactly the same thing happening under the same circumstances.⁴ In *Kumārasambhava* VII. 77, however, Kālidāsa has

1 Kāmasūtra, Ben. ed., p. 327 ff.

2 This is the reading given by Mallinātha. The *Kāmasūtra* reads *मिलकृत्यमपदिश्य*, etc., Ben. ed. p. 323.

3 आसीद्वरः कण्टकितप्रकोष्ठः स्विस्त्राङ्गुलिः संवृते कुमारी ।

4 “कन्या तु प्रथमसमागमे स्विस्त्राङ्गुलिः स्विस्त्राङ्गुली च भवति । पुरुषस्तु रोमान्धितो भवति ; एभिरनयोर्भावो परोक्षते ।” This passage, quoted by Mallinātha, is slightly different from the reading in the printed editions of the Kāmasūtra where we have *स्विस्त्राङ्गुलिः स्विस्त्राङ्गुली च भवति*, Benares edition, p. 266.

reversed this order, saying that it was Hara, the bridegroom, who perspired and the hair stood on end on the bride's hand. ¹ But the language is almost the same and we think Kālidāsa's memory did not serve him quite right when he wrote the Kumārasambhava passage and that he improved himself, as Professor Jacobi holds, in the Raghuvamśa. The violation in the one case only proves more strongly that Kālidāsa had a knowledge of Vātsyāyana's work and made use of it. Arguing from a similar agreement in another passage of Kālidāsa, Dr Peterson has come to the definite conclusion that Vātsyāyana is quoted there by the poet. He refers to the following verse (in Act IV) which is considered to be one of the best in his *Abhijñāna Śakuntalam*. ²

शुश्रूषस्व गुरुन् कुरु प्रियसखीवृत्तं सपत्नीजने
भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः ।
भूयिष्ठं भव दक्षिणा परिजने भोगेष्वनुत्सेकिनी
यान्त्येवं गृहिणीपदं युवतयो वामा कुलस्याधयः ॥

Dr. Peterson then goes on to say : "The first, third and fourth precepts here are taken verbally from one *sūtra*, the second occurs elsewhere in our book ; the third we have already had. Scholars must judge : but it seems to me to be almost certain that Kālidāsa is quoting Vātsyāyana, a fact, if it be a fact, which invests our author with great antiquity."³ It will be observed from an examination of the corresponding *sūtras* of Vātsyāyana ⁴ that in

रोमोद्गमः प्रादुरभूदुमायाः स्विच्चाङ्गलिः पुङ्गवकेतुरासीत् ।

2 *Die Epen Kālidāsa's*, p. 155. In this connection see R. Schmidt, *Beiträge zur Indischen Erotik*, 1902, pp. 4-5.

3 *Kālidāsa's Śakuntalā*, the Bengali Recension, edited by Richard Pischel, p. 89.

4 *Journal of the Anthropological Society of Bombay*, 1891, p. 455 ; see also J. B. B. R. A. S., Vol. XVIII, pp. 109-110.

5 Dr. Peterson here evidently refers to the following *sūtras* of Vātsyāyana on the duties of a wife ' श्वश्रूश्वशुरपरिचर्यां तत्पारतन्त्र्यमनुत्तरवादिता, etc. भोगेष्वनुत्सेक. परिजने दाक्षिण्यम् ॥ Benares edition, p. 230. Vātsyāyana devotes the whole of Chapter

the first two lines of the verse quoted above, Kālidāsa has translated the ideas of Vātsyāyana but in the third line he has followed our author verbally. On the authority of this agreement evidently Mahāmahopādhyāya Hara Prasād Śāstri has also expressed the opinion that Kālidāsa's 'knowledge of the Kāmasūtra was very deep indeed.'¹ Dushmanta's words in Act V of Śakuntalā—"नागरकवृत्त्या शान्तयेनाम्"—shows that Kālidāsa has used the word *nāgaraka* there in the full sense imparted to it by Vātsyāyana in his section called *Nāgarakavṛttam*, viz., a city-bred man skilled in speech and love-making. There is moreover, a set of *sūtras* in Vātsyāyana's chapter on *Kanyā vīrambhā* which reminds the reader at once of the first act of Kālidāsa's Śakuntalā as will be seen from the translation here given: "When a girl sees that she is sought after by a desirable lover, conversation should be set up through a sympathetic friend (*sakhī*) who has the confidence of both; then she should smile with head bent down; when the *sakhī* exaggerates matters, she should take her to task and quarrel with her; the *sakhī*, however, should say in jest, 'This was said by her,' even when she has not done so; then when the *sakhī* is set aside and she is solicited to speak for herself, she should keep silent; when, however, this is insisted upon, she should mutter sweetly, "O no! I never say any such thing" in indistinct and half-finished sentences; and she should, with a smile, cast occasional side-long glances at the lover, etc."² From what we have said above, there can be no doubt that the Kāmasūtra was known to Kālidāsa and that he

III of the *Bhāryādharmaśāstra* section to the mutual conduct of co-wives (p. 234ff). (Corresponding to the second line of the verse Vātsyāyana has नायकापचारेषु किञ्चित् कलुषिता नात्यर्थं निवदेत् ॥ १८ ॥ साधिते पदचरं त्वेन मित्जनमध्यस्थमेकाकिन वाऽप्युपासमेत न च मूलकारिका स्यात् ॥ Benares edition, p. 227.

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II p. 125.

² *Kāmasūtra*, Ben ed., p. 195.

made verbal quotations from the work. Now Kālidāsa could not have lived later than the middle of the fifth century A. C., because he places the Hūnas on the banks of the *Vaṅkshū*, the Waksh or Oxus in Bactria,¹ before they had been pushed towards the west or towards the Indian frontier.² In all likelihood Kālidāsa lived during

1 The passages of Kālidāsa referred to here are verses 67 and 68 *Raghuvamśa*, canto IV, beginning—*विनीताश्चश्रमास्तस्य वङ्गं तीरविचेष्टनैः*. In the *Journal of the Bihar and Orissa Research Society* (Vol. II, p. 35 ff. and 391 ff.) Mahāmahopādhyāya Haraprasād Śāstri has sought to place Kālidāsa about the middle of the sixth century A. C. depending on the garbled reading of Mallinātha who reads *Sindhu* instead of *Vaṅkshū* in the line quoted above. With all due deference to the great authority of Pandit Śāstri, I would venture to differ from him here. There cannot be the shade of a doubt that *Vaṅkshū* is the correct reading here and not *Sindhu*. Vallabhadeva of Kashmir, who lived about five centuries earlier than Mallinātha, reads *Vaṅkshū*, and the unquestioned genuineness and reliability of Vallabha's text as compared with that of Mallinātha has been fully established in the case of the Meghadūta where all those verses that had been accepted by Mallinātha as genuine but had been rejected as spurious by modern critics like Pandit Jīvarachandra Vidyāsāgara, Gildemeister and Stenzler, are found to be absent from the text of Vallabha. The superiority of Vallabha's text thus established in the case of Meghadūta applies with equal force to the *Raghuvamśa*. To an editor like Mallinātha living in the far south in the fourteenth or fifteenth century, *Vaṅkshū* or *Vakshu*, a river in Bactria, was an unfamiliar, outlandish name, and he had no hesitation in substituting for it *Sindhu* which was nearer home, forgetting though that it would have been geographically absurd for Raghu to have marched northwards from the Persian frontier and met the Hūnas on the Indus. It is significant again, as has been shown by Professor K. B. Pathak, who first drew pointed attention to Vallabha's reading (Ind. Ant. 1912, p. 265 ff. and the introduction to his Meghadūta) that Kaśīrasvāmī who lived about four centuries earlier than Mallinātha speaks in his commentary on the Amarakośha, of Bactria as the province that is referred to in this passage of Kālidāsa; this shows that so late as the eleventh century, Bactria through which the river Vaṅkshū or Oxus flows was considered to be the country where Kālidāsa placed the Hūnas. Vaṅkshū is a well-known river in the *Mahābhārata* (Cf. Saubhāparva. 51. 26). Moreover, an examination of the variants given in Mr. G. B. Nandargikar's splendid edition of *Raghuvamśa* shows that Ācāryavardhana, Sumativijaya, Dinakara, Dharmamora and Vijayagani, in fact, most of the great old commentators, follow Vallabha, and adopt the old reading.

2 M. Chavannes has shown from Chinese sources that the Huns had won great power in the basin of the Oxus towards the middle of the fifth century A. C. (*Document sur les Toukies Occidentaux*, pp. 222-3). We do not know yet exactly when the Hūnas settled themselves in the Oxus valley. But there can be no doubt that the Hūnas were known in India even before the time mentioned by M. Chavannes. The *Labitavistara*, thought to have been written about three hundred

the reigning period of Chandragupta Vikramāditya in the early years of the fifth century A.C. Varāhamihira who unquestionably lived in the sixth century A.C., has in his *Brhat-Saṃhitā* certain chapters, specially two, named *Kāṇḍarpikam* and *Puṃstri-Samāyoga*,¹ in which he has dealt with matters falling within the sphere of the Kāmaśāstra and in them he seems clearly to have availed himself of Vātsyāyana's work, though he nowhere mentions his name.

The author of the Kāmasūtra is mentioned by name in the *Vāsavadattā* of Subandhu who is supposed to have flourished about the same time as Chandragupta Vikramāditya, viz., at the beginning of the fifth century A.C.² While describing the Vindhya mountains, Subandhu says: "It was filled with elephants and was fragrant from the perfume of its jungles, just as the Kāmasūtra was written by Mallanāga and contains the delight and enjoyment of mistresses."³ Thus from the evidence offered by Kālidāsa and Subandhu we can feel definitely certain that the Kāmasūtra was written before 400 A.C.

The name Mallanāga referred to by Subandhu is the proper name of the author of the Kāmasūtra, Vātsyāyana being his *gotra* or family name as pointed out by the commentator and as is corroborated by some of

years after Christ (Dr. Winternitz, *Geschichte der Indischen Literatur*, Band II. p. 200) mentions *Huna-Lipi* as one of the scripts learned by the young Siddhārtha (*Lalitavistara* edited by Dr. S. Lefmann, Vol. I. p. 126; IA, 1913, p. 256). Besides Dr. J. J. Modi has shown from an examination of passages in the Avestā that the Huns were known in Persia as a wandering or pillaging nation not later than the seventh century before Christ (*R. G. Bhāṇḍārkar Commemoration Volume*, pp 71-76). It stands to reason therefore that the Huns should be known to the Indians also, especially since their occupation of the Oxus valley, seeing that Bactria was very well-known to Vātsyāyana and was considered a part of India so late as the sixth century A. C. when Varāhamihira wrote his *Brhat-Saṃhitā*.

1 Chapters 76 and 78 of *Brhat-Saṃhitā* edited by Dr. H. Kern, Calcutta, 1865

2 Mahāmahopādhyāya Haraprasād S'astri in the J. A. S. B. 1905, p. 253.

3 *Vāsavadattā*, translated by Dr. Louis H. Gray, p. 69.

the lexicons. Two branches of the *Vātsa-gotra* to which our author belongs are mentioned by Āśvalāyana in his *Śrautasūtra*;² and in the history of Sanskrit literature, there are two great representatives, besides our author, of this family : one of them is the great poet Bāṇa, who in one of the introductory verses to his *Kādambarī* speaks of his grandfather as a scion of the Vātsyāyana family,³ and the other is the author of the *Nyāyabhāṣya*. This latter has sometimes been identified with our author as in the verse from Hemacandra's *Abhidhānacintāmaṇi* quoted before⁴ ; but we have seen that Hemacandra in the same passage identifies our author also with Kauṭilya, Cāṇakya, or Vishnugupta who, we definitely know, preceded him by several centuries. The long period that separated these authors from Hemacandra has made him lose the historical perspective and his opinion in this connection does not deserve much consideration. Another argument based on internal evidence may be urged in favour of the identity of the two Vātsyāyanas. The *Kāmasūtra* defines *Kāma* or desire as the consciousness of the enjoyment of appropriate objects through the five organs of sense (and especially through the organ of touch) controlled and directed by the mind associated with the soul.⁵ Now, this is exactly the position held with regard to the method of direct perception or *pratyakṣa* expounded in the *Nyāyasūtra* as well as in the *Bhāṣya*. The *Bhāṣyakāra*

1 वात्स्यायन इति स्वर्गोत्तमिच्छा सत्तात्या मल्लनाम इति च सांस्कारिकी ; *Kāmasūtra*, Ben. ed., p. 17 ; see also note 3, p. 1.

2 Āśvalāyana *Śrauta Sūtra*, Bibliotheca Indica, XII. 10. 6-7. p. 875.

3 बभूव वात्स्यायनवंशसंभवो द्विजो जगद्गीतगुह्योऽग्रणीः सत्तान् ।
अनेकगुणार्चितपादपङ्कजः कुबेरनामांश इव स्वयंभूवः ॥

Kādambarī, Introductory verse, 10

4 See footnote 6, p. 15 ante.

5 श्रोतृत्वक्-चक्षुर्जिह्वाघ्राणानामात्मसंयुक्तेन मनसाऽधिष्ठितानां स्वेषु स्वेषु विषयेष्वनुकूल्यतः प्रवृत्तिः कामः । स्पर्शविशेषविषये त्वस्याभिमानिकच्छानुविद्धा प्रत्यक्षप्रतीतिः प्राधान्यात् कामः ।—*Kāmasūtra*, Ben. ed., p. 14.

in his comment on Nyāyasūtras I. 1. 4 and 9, and I. 2, 20-27 makes it sufficiently clear that it is the *Ātman* or soul that receives perception with the help of the mind acting through the senses upon objects.¹ This identity of view of the two Vātsyāyanas with regard to experience or perception is no doubt true, but it will be observed that this view is held also by other schools, for example, the earlier Vedānta. The *Kāthopanishad* lays down in unmistakable terms that it is the soul that enjoys things acting through the mind and the senses, and the *Bhagavadgītā* upholds the same doctrine.² *Brahmasūtra*, II. 3. 18 (or 19 according to Rāmānuja) also appears to support the Upanishad view as shown by almost all the commentators.³ It is only Śaṅkara who in his comment on *Brahmasūtra*, II. 3. 29⁴ attempts to prove that pleasure and pain are the qualities of *buddhi* or intellect; but with regard to the *Vyavahārika* or *Samsāra* stage with which we are concerned in the Kāmasūtra, there is not much ground of difference even with Śaṅkara. It will be observed, therefore, that the doctrine of perception adumbrated by the Kāmasūtra, does not particularly belong to the *Nyāyabhāṣya* but

1 *Vide* the Bhāṣya particularly on the following sūtras : इन्द्रियायसन्निकर्षोत्पन्नं ज्ञानमव्ययं पदं यमव्यभिचारि व्यवसायात्मकम् प्रत्यक्षम् (I. 1. 4.) and नात्ममनसोऽसन्निकर्षाभावे प्रत्यक्षोत्पत्तिः (I. 2. 21). etc.; of तत्रात्मा सर्वस्य द्रष्टा, सर्वस्य भोक्ता, सर्वज्ञः, सर्वानुभावी, तस्य भोगावतनं शरीरम्। भोगसाधनानीन्द्रियाणि भोक्तव्या इन्द्रियाणी, etc., in Vātsyāyana's comment on Nyāyasūtra, I. 1. 9.

2 इन्द्रियाणि हयानाहुर्विषयास्तेषु गोचरान्।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मानोषिणः ॥ *Kāthopanishad*, III. 4
Similar passages from the Upanishads might easily be multiplied.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।

अधिष्ठाय मनस्त्वायं विषयानुपसेवते ॥ *Gītā*, XIV. 9.

3 होस्त एव, *Brahmasūtra*, II. 3. 18; *vide* Rāmānuja's commentary on the same and also that of Śrīkaṇṭha.

4 तस्या बुद्धेर्गुणास्तदगुणा इच्छा द्वेषः सुखं दुःखमित्येवमादयस्तदगुणाः, etc. * * * बुद्ध्याधिष्ठयमाध्यासनिमित्तं हि कर्तृत्वभोक्तृत्वाद्विशक्षणं संसारित्वमकर्तृत्वभोक्तृत्वासंसारिणो नित्यमुक्तस्य सत आत्मनः। *Śaṅkara-Bhāṣya* on तदगुण-सत्त्वाद्यु तद्वपदेशः प्राज्ञवत्। *Brahmasūtra*, II. 3. 29.

was very generally held among the philosophical schools at the time that our *Sūtra* was written, and this identity of view does not necessarily imply an identity of authors. Then again, the two Vātsyāyanas appear to have been separated by more than a century. Prof. Jacobi has shown that the *Nyāyasūtras* were composed between 200 and 450 A.C. and that the *Nyāyabhāṣya* was also written during the same period,¹ of course, towards the end of it. Mahamahopādhyāya Dr. Satis-chandra Vidyābhūṣaṇa has proved by a more detailed analysis that the author of the *Nyāyabhāṣya* "flourished at about A. D. 400, when Chandragupta II called Vikramāditya was King of Magadha."² By this time the author of the Kāmasūtra was, as we have already seen, an authority on erotics and, as we shall show more definitely below, at least a century had passed since he produced his work. Moreover, the styles of composition of the two authors are quite distinct. Then again, the author of the Kāmasūtra belongs most probably, as we shall show hereafter, to Western India while Dr. Vidyābhūṣaṇa assigns the writer of the *Nyāyabhāṣya* to the Dravida country.³ From all these considerations, we see that at present there is no valid reason for thinking that the two authors are one and the same.

Coming back to other works in Sanskrit literature referring to Vātsyāyana, we notice that in some editions of the *Pañcatantra* there are two passages in which Vātsyāyana is mentioned by name.⁴ However, in the *Tantrākhyāyika* which is considered to be the earliest recension of the *Pañcatantra*, the name of Vātsyāyana

1 *Journal of the American Oriental Society*, Vol. XXXI, 1911, p. 29.

2 *Indian Antiquary*, 1915, p. 58.

3 *Ibid.*, pp. 87-88.

4 *Pañcatantra*, edited by Dr. F. Kielhorn, p. 2, कामशास्त्राणि वात्स्यायनादीनि

and p. 38, वात्स्यायनोक्तविधिना निषेध्य ; see Schmidt, *op-cit.*, p. 6.

does not occur, but in enumerating the usual subjects of study it mentions first grammar and then the *Dharma*, *Artha* and *Kāma Sūtras* in general.¹ The *Tantrākhyāyika* has been supposed to have been written about 300 A.C.² The mention of the *Kāmasūtra* in it shows, at least, that the science of erotics had, in the third century A.C. obtained an equal footing with the sister sciences of *Dharma* and *Artha* as branches of learning that princes were required to acquire. This position it had not attained in 300 B.C., when, as we see from the *Arthasāstra* of Kautilya, though *kāma* had been recognised as one of the subjects of human interest (*trivarga*), it had not as yet a *locus standi* as a science worth study, because it does not find a place in Kautilya's list where we find *Dharma*, *Artha*, *Itihāsa*, *Purāṇa*, and *Ākhyāna* (narratives) but not the *Kāmasūtra*.³ In view of the fact, therefore, that it was Vātsyāyana who made popular the science which was almost extinct (*utsanna-prāya*) in his time, the presumption is that the author of *Tantrākhyāyika* had his *Kāmasūtra* in mind when he wrote the passage above referred to. What we have said about the *Tantrākhyāyika* applies with equal force to the *Parva-saṃgraha-parva* which forms the introduction to the *Mahābhārata* and gives a summary of the whole story; it is certainly later than the main body of the work and may have been composed about the time we are speaking of. It describes the *Mahābhārata* as a veritable encyclopædia that embraced in its scope the *Arthasāstra*, the *Dharmasūtra* and the

1 सतो धर्मार्थकामशास्त्राणि हेयानि—*The Pañchatantra* edited by Dr. J. Hertel, Harvard O.S., Vol. 14, p. 1.

2 *Das Pañchatantra, seine Geschichte und seine Verbreitung* von J. Hertel, 1914 p. 9; see also Prof. Lanman's introduction to the *Pañchatantra*, Harvard O. S., Vol. 14, p. K.

3 पुराणमिति वृत्तमाख्यादिकोदाहरणं धर्मशास्त्रमर्थशास्त्रं, चेतीतिहासः; *Kautilya Arthasāstra*, edited by R. Shama Shastri, p. 19.

*Kāmasāstra*¹ shewing that the science was well-known at the time this chapter was added to the epic. It is significant in this connection that the *Lalitavistara* generally assigned to the second or third century A.O.,² in its enumeration of the subjects that the young Siddhārtha learnt, does not mention the *Kāmasāstra* in general but knows various sections of the science such as *Strīlakṣhaṇa*, *Puruṣalakṣhaṇa*, *Vaiśika*, etc., besides many of the *Kalās*.³ We know that these subjects had been dealt with by Vātsyāyana's predecessors and that there was a monograph on *Vaiśika* by Dattaka of Pāṭaliputra, and it is no wonder that the author of the *Lalitavistara* who here seeks to exhaust all the branches of learning known under the sun, should refer to these subjects though known in his time only to a very few, and on the other hand, it seems to indicate an earlier date for the *Lalitavistara* than that of the *Kāmasūtra*, though unquestionably both of them belong to the same period, and nothing can be asserted as certain from only a negative piece of evidence.

We thus see that from the literary data given above, the earlier limit to the composition of the *Kāmasūtra* may be assigned on the basis of Vātsyāyana's quotations from the *Gṛhya* and *Dharma Sūtras*, the *Arthasāstra* of Kauṭilya and the *Mahābhāṣya* of Patañjali and that the lower limit may be fixed at *circa* 100 A.O. based on the dates of Kālidāsa and Subandhu and, further, that there are strong reasons to believe that it was known in the third century A.O. From the historical data that the *Kāmasūtra* affords we can come to a more definite determination of Vātsyāyana's date.

1 अर्थशास्त्रमिदं प्रोक्तं धर्मशास्त्रमिदं महत् ।

कामशास्त्रमिदं प्रोक्तं व्यासेनामितद्वदिना ॥

Ādiparva, ch. ii. 383 (Calcutta), 384 (South Indian)

2 Dr. M. Winternitz, *Geschichte der Indischen Literatur*, Band II, p. 200.

3 *Lalitavistara*, edited by Dr. S. Lefmann, p. 156 ff.

Historical Data about the Date of Vātsyāyana

The well-known passage¹ referring to the Andhra monarch Kuntala Śātakarṇi first pointed out by Sir R.G. Bhandarkar² furnishes important data. According to the Puranic list of the Andhra monarchs, Kuntala Svāti or Svātikarṇa is the thirteenth in descent from Simuka, the founder of the family. Sri Malla Śātakarṇi, the third monarch in this list, has been identified by Mr. K.P. Jayaswal with the Śātakani mentioned in the Hāthigumpha inscription of Khāravela and it has been shown by him that an expedition was undertaken by Khāravela in 171 B.C. against this Śātakarṇi.³ Kuntala is separated from him by 168 years according to the Puranic enumeration⁴ which is held as substantially correct. Kuntala therefore reigned about the very beginning of the Christian era.⁵ Calculating again back from the great Andhra monarch Gautamīputra Śātakarṇi who according to professor D. R. Bhandarkar came to the throne in A.C. 133⁶ and who according to the Puranic list is separated from Kuntala Śātakarṇi by about 123 years, we find that the reigning period of Kuntala falls in the early years of the first century A. C.

1 कर्तार्यो कुन्तलः शातकर्णः शातवाहनो महादेवी मलयवतीम् (अचान),
Kāmasūtra, Ben. ed., p. 149.

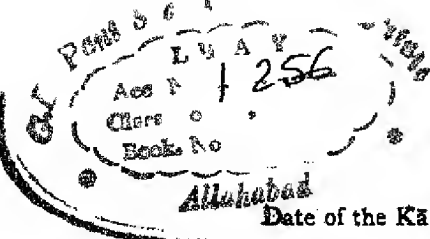
2 *Early History of the Deccan*, p. 31. I beg leave to submit that *Kartari* here does not mean "a pair of scissors" as translated by Sir R. G. Bhandarkar, but it is a technical term to denote a kind of stroke dealt by a man with one or both of his hands at a woman's head at the parting of the hair (*Śimanta*). Vātsyāyana says that these strokes are in vogue among the people of the south (*Dākṣiṇyātānām*) and he condemns them as they sometimes proved fatal. The case of Kuntala Śātakarṇi is an example in point. See *Kāmasūtra*, Ben. ed., pp. 147-9.

3 *J. B. O. R. S.*, Vol. III, pages 441, 442.

4 Pargiter, *Dynasties of the Kālī Age*, pp. 38-40.

5 Mr. Ramaprasad Chanda would place Śātakani of Khāravela about B.C. 75-20. Kuntala then would belong to the end of the first century A.C. (*Memoirs of the Arch. Sur. of Ind. No. 1, p. 11, 1919*).

6 *Deccan of the Śātavāhana Period*, Ind. Ant., 1918, p. 73.



This is then the upper limit of the composition of the Kāmasūtra which was therefore written between the first and the fifth centuries after Christ. We may next attempt to come to a closer approximation.

Vātsyāyana mentions the *Ābhīras* and the *Andhras* as ruling side by side at the same time in the South-West of India. He speaks of an *Ābhīra Kottarāja*,¹ a king of Kotta in Gujerat, who was killed by a washerman employed by his brother. Then, again, in his chapter on the conduct of women confined in harems, Vātsyāyana describes the sexual abuses practised in the seraglio of the *Ābhīra* kings among others. Now, King *Īśvarasena*, son of the *Ābhīra Śivadatta*, is mentioned as a ruling sovereign in one of the Nasik inscriptions and is thought to have reigned in the third century A.C.² Besides, *Mahākshatrapa Īśvaradatta* is considered on very reasonable grounds to have been an *Ābhīra*, and his coins show that he reigned some time between *circa* 236 and 239 A.C.³ About a century later, in the early years of the fourth century A.C. (*circa* 336 A.C.), the *Ābhīras* were met by *Samudragupta*.⁴ The period when the *Ābhīras* most flourished, therefore, was the third century A.C. on epigraphic and numismatic grounds. The *Andhra* rulers are also referred to by Vātsyāyana but certainly as mere local kings. In his chapter on *Īśvara-kāmita*, or "The Lust of Rulers," Vātsyāyana describes

1 आभीरं हि कोहराजं परमवन्मत्तं आनुप्रयुक्तो रजको जघाम *Kāmasūtra*, Ben. ed., p. 287. Vātsyāyana here mentions a *Kaṣṭraja Jayatsena* about whom very little is known.

2 क्षत्रियसंज्ञकैरन्तःपुररक्षिभिरेवार्थं साधयन्त्याभीरकानाम् । *Ibid*, p. 294.

3 *Archæological Survey of Western India*, IV, p. 103. See also Professor D. R. Bhāṇḍārkar's paper on the *Gurjaras*, *J. B. B. R. A. S.*, Vol. xxi, p. 430.

4 *The Western Kshatrapas* by Pandit Bhagwānlal Indrajī, *J. R. A. S.* 1890 p. 657 ff. See also *Catalogue of the Coins of the Andhra Dynasty* by E. P. Rapson, pp. cxxxiii ff. Prof. D. R. Bhāṇḍārkar assigns *Īśvaradatta* to A. C. 188—90 (*Arch. Sur. Ind., An. Rep.*, 1913-14, p. 280).

5 J. F. Fleet, *Gupta Inscriptions*, p. 8.

various forms of sexual abuse practised by kings and it is significant that all the rulers here mentioned are referred to by the names of the people they ruled over and belong to the South Western India, viz., the Kings of the Aparāntakas, the Vaidarbhas, the Saurāshtrakas, the Vātsagulmakas and the Andhras.¹ The Andhra monarchs here referred to evidently ruled over the Andhra people proper, and the social customs and practices of the Andhra people are described in various other parts of the book also.² There is no reference in the Kāmasūtra to the position of the Andhras as sovereigns exercising suzerain sway. The time, therefore, described by Vātsyāyana is that when the line of the great Andhra emperors had come to an end and the country was split up into a number of small kingdoms, among which the most considerable were those ruled over by the *Andhra-bhrtiyas*, or dynasties sprung up from the officers of the imperial Andhras. Among them the Purāṇas mention the Ābhīras, the Gardabhīnas, the Śakas and also some Andhras³ who evidently ruled over a limited territory at the time referred to. The time when Vātsyāyana flourished is therefore the period when these later Andhra kings and the Ābhīras ruled simultaneously over different parts of Western India, that is, subsequent to *circa* 225 A.C.,⁴ when the line of the great Andhras disappeared and before the beginning of the fourth century A.C.,

1 *Kāmasūtra*, Ben. ed., pp. 287-288.

2 *Ibid.*, pp. 126, 136, 287, etc.

3 Pargiter, *Dynasties of the Kali Age*, p. 45; the *Matsya*, *Vāyu*, and *Brahmaṇḍa* Purāṇas read—

अन्ध्रानां संस्थिते राज्ये तेषां मृत्यान्वया नृपाः ।

समैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ।

सप्त गर्दभिनश्चापि शकाश्चाद्यादयैव तु ।

4 Dr. V. A. Smith, *Early History of India*, 3rd ed. p. 212 Prof. D. R. Bhandarkar, *Dehkan of Śātavāhana Period* (Ind. Ant. 1918, p. 85), also holds that "the Śātavāhana power came to an end in the first half of the third century A. D."

when the Guptas of whom there is no mention in the Kāmasūtra, were again uniting northern India under a common sway. From this the conclusion is inevitable that the Kāmasūtra was composed about the middle of the third century A.C. and this agrees with the conclusion arrived at from an examination of the literary data.

Since the above remarks about the date of the Kāmasūtra were placed before the public in the *Journal of the Department of Letters* of the University of Calcutta (Vol. IV), several scholars in India and

Recent Discussions
on the Date

Europe have expressed their opinion on the same subject. Of these, Prof. A. Banerji Sastri has examined the question in the *Journal of the Bihar and Orissa Research Society*¹ and has arrived at almost the same conclusion as myself on mostly the same arguments, the only difference being that Prof. Sastri would place Vātsyāyana

Banerji-Sastri—end
of Third Century A.C.

to "approximately the end of the third century A.D." while I have placed him about the middle. Prof. Sastri, moreover, differs from me in thinking that Bhāsa's drama, *Avimāṛaka*, was known to Vātsyāyana,² while I have expressed my doubts about it.³

Prof. Jolly in the introduction to his edition of the Arthasāstra has sought to prove that the Arthasāstra was composed in the third century after

Jolly—4th Century A.C.

Christ and the Kāmasūtra which was modelled upon it, in the fourth century A.C.⁴ Every one of the arguments of Jolly with regard to the date of the Arthasāstra has been critically examined by Mr. K. P. Jayaswal in his recently published work on *Hindu Polity*⁵

1 Vol. ix. Part I, p. 49 ff.

2 *Ibid.*, p. 57.

3 See *ante*, p. 17.

4 *Arthasāstra of Kautilya*, a New Edition. Vol. I. Lahore, 1923. pp. 21-29.

5 *Hindu Polity*, A Constitutional History of India in Hindu Times, Calcutta 1924 Appendix C, pp. 203-14.

and has been shown to be untenable, and the 4th century B.C. has been proved to be the only probable date for that work. His theory therefore with regard to the date of Vātsyāyana naturally falls to the ground.

Applying to this date Prof. Jolly's dictum that the Kāmasūtra and the Arthasāstra could not have been separated by more than a century at most¹ we would arrive at a date which is absurd for the Kāmasūtra. Jolly does not consider the political evidence as very conclusive and holds that "it will be necessary to confine oneself to the literary data in fixing the age of the Kāmasūtra" (p. 29), and the evidence offered by the literary data is this according to him: "If both Kālidāsa and Subandhu are rightly referred to the fifth century A.D., the Kāmasūtra might be placed in the fourth century."² This theory twice applied here by Jolly that whenever there are two authors of whom one shows evidence of his debt to the other, they cannot be separated by more than a century, is one that will hardly hold good in the history of literature of any country in the world. There is no earthly reason why Kālidāsa and Vātsyāyana cannot be separated by two centuries and Kautilya and Vātsyāyana by six centuries. Kālidāsa, when he had occasion to refer to the Kāmasāstra, found Vātsyāyana's book to be the standard work on the subject and naturally borrowed from it, and Vātsyāyana too, when he set himself to write the Kāmasūtra, a work on a secular subject in a country where most of the literature was religious, had naturally his eyes turned to this masterly work which like his was 'thoroughly realistic and worldly'³, and withal manifested 'a rare unity of plan and structure'⁴, and which even now

1 Jolly, *op. cit.*, p. 29.

2 *Ibid.*, p. 28.

3 *Ibid.*, p. 3.

4 *Ibid.*, p. 5.

we have no hesitation in declaring 'the most precious work in the whole range of Sanskrit literature.' During the many centuries that intervened between the two authors, Kautilya's work had not been superseded but still dominated the field as it continued to dominate for many centuries longer. Is it any wonder then that Vātsyāyana should take this work on an allied subject as his model and borrow its method and style?

I, however, agree with Prof. Jolly (p. 26) in holding that the abstention from meat which Vātsyāyana refers to while defining *Dharma*¹ is only a theory, or rather an ideal which, as Vātsyāyana says, people would learn from the *Śāstra* or the works on that subject and it did not represent the actual state of things in his time. A glimpse at real life which we have in his section on *Samprayoga* shows that meat diet was in vogue, and both amongst men and women. Vātsyāyana advises a lover to please his mistress when she feels rather tired or exhausted, with such relishes as roasted or dried meat as well as gruel and extracts of meat of various kinds. One of them is called by Vātsyāyana *accha-rasaka-yūṣam* and the commentary explains that it was a fresh extract of meat (*māṃsa-niryūham*), and another called *amla-yarāgū* is said to be prepared by boiling with meat (*māṃsa-siddhā*).² The doctrine of *ahimsā* and the eating of meat have existed in India side by side since the earliest Vedic times and no conclusion can be arrived at with regard to the date of a work simply from the mention or non-mention of the doctrine of *ahimsā* in it. Even in the R̥gveda, the cow was recognised as *aghnyā* and the ox as *aghnya* (not to be slaughtered), while in

1 *Ibid.*, p. 1.

2 मांसभक्ष्यादिभ्यः शास्त्रादेव निवारणं धर्मः । *Kāmasūtra.*, p. 12.

3 अचक्षुरसक्युषमम्लयवागुं भृष्टमांसोपदंशानि पानकानि चूतफलानि शुष्कमांसं
etc. *Ibid.*, p. 174

4 Macdonell, *Vedic Mythology*, p. 150.

the *Vinaya Piṭaka* itself we are told that oxen in plenty were slaughtered by Siha, the Licchavi Commander-in-Chief to feed the Buddha and his attending bhikṣus.¹ A newly converted minister at Benares placed twelve hundred and fifty dishes of meat (*māṃsa-pāti*) before the bhikṣus including the Buddha himself.² The mere fact, therefore, that a work prohibits meat-eating is not sufficient reason to dub it as post-Buddhist.

What has been said above with regard to Prof. Jolly's theory about the date of the Kāmasūtra applies with equal force to what Prof. M. Winternitz—
Fourth Century A.C. Winternitz has observed on the same subject in the third volume of his *History of Indian Literature* where he has arrived at the same conclusion as Dr. Jolly and on the very same grounds, though independently. Thus the Professor observes: "That it (the Kāmasūtra) is later than the Kauṭilya-Arthasāstra cannot be doubted. But it can hardly be much later; for the great similarity between the two books makes it clear that the Kāmasūtra is separated from Kauṭilya only by a short interval. If we place the latter, say, in the third century after Christ, then the Kāmasūtra of Vātsyāyana is to be placed somewhere in the fourth. But it is nothing more than a guess." Here it will be seen that Winternitz also has nothing more to fix the date than the mere guess that Kauṭilya and Vātsyāyana cannot be separated by more than a century. As in the case of Jolly, Winternitz's failure to establish the third century for Kauṭilya necessarily leads to the rejection of the fourth century for Vātsyāyana.

Mahamahopādhyāya Haraprasad Sastri in his

1 *Mahāvagga*, vi. 31, 12; vi. 33, 3.

2 *Ibid.* vi. 26, 3.

3 Translated from *Geschichte der Indischen Litteratur* von Dr. M. Winternitz, III Band, p. 540.

Magadhan Literature has, on the other hand, sought to push back the date of the Kāmasūtra to the first century A.C., his argument being that "Vātsyāyana flourished at a time when the memory of the scandal (of Kuntala Śātakarni) was fresh. So he may be placed in the first century A.D.; for, the public memory is far short and in one or two generations, people forget these scandals."¹ Here the Mahāmahopādhyāya, unlike Jolly, considers the political data as the deciding factor, but accepting his conclusion we are met by the difficulty that in the first century A.C. we have no evidence of Ābhīra monarchs ruling side by side with the Andhras. Both according to epigraphic as well as Pauranic evidence, the Ābhīras rose to power in the third century A.C., so that the date of Vātsyāyana who is no less acquainted with the scandals of the Ābhīra court than with those among the Andhras, cannot be placed in the first century A.C. Moreover, we have ample evidence to show that court scandals are referred to by Indian writers many centuries after they took place. Vātsyāyana himself refers to the scandal of Dāṇḍakya, the Bhoja² who must have lived many centuries prior to the composition of the Kāmasūtra. Viśakhadatta in his *Mudrārāksasa* refers to court intrigues and scandals many centuries older than his time. The *Brhat Samhitā* refers to scandals like that of king Vidūratha who was killed by his queen with a sharp instrument hid in her hair and to a Kāśīrāja who was similarly killed with a poisoned anklet³ and there is nothing to show that they lived about the same time as *Varāha-mihira*. Aśvaghōṣa in the fourth chapter of his *Buddhacarita* relates scandals most of which were far

1 *Magadhan Literature* by MM. Haraprasad Sastri, Calcutta 1928, p. 84.

2 *Kāmasūtra*, p. 24.

3 *Brhat Samhitā*, Ch. 78, 1.

removed in date from his. We are therefore unable to see eye to eye with MM. Haraprasad Sastri with regard to the date fixed by him for the Kāmasūtra.

Some other points in MM. Sastri's work call for comment. He identifies Śvetaketu,¹ the mythical reformer of primitive society, who according to an account in the Mahābhārata set up the institution of marriage, with Śvetaketu Āruṇeya, the highly cultured philosopher of the Upanishads. The *Rgveda* shows a well-organised family life with the institution of marriage fully developed amongst the Indo-Aryans, and therefore, the age when that institution grew and developed must have preceded the Rgvedic era by a very long period and the age of Śvetaketu Āruṇeya—an age of intense metaphysical speculation when the Upaniṣadic literature grew, could certainly not be identical with it. Then there is not the least justification for MM. Sastri's statement that "Auddālaki wrote more on union or Samprayoga than on other subjects. He divided that subject into ten major heads. So his work was called *Daśatayī*!"² These are all statements unauthorised by Vātsyāyana who on the other hand asserts that Śvetaketu's huge work in five hundred chapters dealt with the whole of the Kāmasāstra and that it was Bābhravya who divided and arranged the contents of Śvetaketu's work into seven *adhikaraṇas* or sections; in fact, of the three passages in the Kāmasūtra where Vātsyāyana quotes Auddālaki, one belongs to the Samprayoga section, another to the Pāradārīka, and the third to the Vaiśika section.³ The third of these is the longest quotation from Auddālaki where a whole group of sūtras is spoken of by Vātsyāyana as the opinion of Auddālaki as distinguished from the theory of Bābhravya, so that

¹ *Magadhan Literature*, p. 78.

² *Ibid.*, p. 79.

³ See *ante*, p. 7 ff. and p. 10, note 2.

there is no justification for the conjecture that Auddālaki's work dealt with the one topic of Samprayoga alone. It was rather Bābhavya, the Pāñcāla who specially shone in his delineation of the sixty-four Samprayoga-kalās. For the other statements that Auddālaki's work was called Daśatayī or that he divided Samprayoga into ten sections, there is absolutely no foundation. Vātsyāyana says that the R̥gveda was called Daśatayī and not Auddālaki's work and in the whole chapter where this topic is dealt with there is no reference to Auddālaki at all.

Prof. Batuknath Bhattacharya in his paper headed "A Brief Survey of the Sāhityasāstra" in the *Journal of the Department of Letters* of the University of Calcutta, has incidentally discussed the date of the Kāmasūtra.¹ He has not hazarded any definite opinion on the date but has expressed his difference with the conclusion arrived at by me, mainly on two grounds. In the first place, he observes, "It is hard to believe that it (the Kāmasūtra) could have been composed later than the Nāṭya-Śāstra, considering the style in which it is written—a style distinctly aphoristic in nature and reminiscent of the sūtra period (600-200 B.C.)." Vātsyāyana's mention of Kuntala Śātakarṇi precludes any possibility of his composing the sūtras on erotics in the so-called sūtra period of Max Müller, and while comparing the Kāmasūtra with the Nāṭyasāstra it should be borne in mind that the latter, though passing as the product of one author who is more or less mythical, bears on its face the evidence of the handiwork of different ages, that, in fact, we have before us, as Prof. Winternitz observes, "a compilation of various older and later texts." The same scholar also remarks that "the original work

1 See Vol. ix, pp. 110-113.

was probably a Sūtra-text, as indeed the oldest scientific works as a rule were composed in the Sūtra style."² The Nāṭyaśāstra has been variously assigned by scholars from the first to the sixth or seventh century A.C.,³ so that it is not unlikely that some portions of the Nāṭyaśāstra were older than the Kāmasūtra while others were much younger.

The particular point on which, however, Prof. Bhattacharya sets up a comparison between the two works viz., the classification of men and women into different categories, proves nothing, as the different authors have proceeded to classify them from different points of view. Vātsyāyana divides men into Śasa, Vṛṣa and Aśva and women into Mṛgī, Bāḍavā and Hastinī from their different capacities for *samprayoga*, while Bharata's classification of women into 24 varieties⁴ is based on æsthetic, intellectual and moral standards. No comparison lies between the two authors in this respect and the more elaborate classification of Bharata does not necessarily imply a later date. We find the same three-fold classification of males and females in the *Anaṅga-rāga*, a work on erotics composed in the late 15th or early 16th century A.C. when the Lodi Emperors were ruling at Delhi.⁵

Next, Prof. Bhattacharya remarks, "It seems a little remarkable that Vātsyāyana should not have mentioned any of his predecessors more contiguous to his own date but should have looked so far back as to the 4th century B.C. This would argue a certain break in the continuity of the study." There was indeed such a break in the continuity of the study of the science of Erotics, as Vātsyāyana himself asserts that the Kāmasāstra was very near extinction (*utsannakalpan-abhūt*) before he took it up, so much so, that he had to fall back upon the ancient and little-read text of Bābhravya to compile his work; he does not think much of the monographs of Dattaka and others which he holds were rather fragmentary and scrappy (*khaṇḍaśaḥ prañītam*).⁶

² *Ges. d. Ind. Lit.* iii. 8. See also *Studies in the History of Sanskrit Poetics* by Bhusil Kumar De, M.A., D. Litt., vol. I, pp. 23-36.

³ Winternitz, *op. cit.*, p. 8, n. 3.

⁴ *Kāmasūtra*, p. 71 and *Nāṭyaśāstra*, xxii, 96-142.

⁵ *Anaṅga-rāga*, trans. by Burton and Arbuthnot, Paris, 1908, p. xvi. See S. K. De *op. cit.*, p. 342.

⁶ *Kāmasūtra*, pp. 7 and 381. See also *ante*, p. 3 ff.

CHAPTER II

THE GEOGRAPHY OF VĀTSYĀYANA.

Vātsyāyana in enumerating the special customs and practices in different parts of India mentions many of its countries and peoples. He appears to have been familiar with all parts of the Indian continent. Of the five great divisions of India since the Vedic times he mentions three, viz. the *Prācyā* country, the *Madhyadeśa* and the *Dakṣiṇatya* or the *Dakṣiṇapatha*. In the Vedic age, as we know from a well known passage in the *Aitareya Brāhmaṇa* (viii. 14), the whole of India is shown to consist of five great *Diks* or divisions, the *Prācī Dik* with its *Samrāt* rulers, the *Dakṣiṇā Dik* with its *Bhoja* sovereigns, the *Prācī* and *Udīcī Diks* with their *Svarāt* and *Prāt* rulers, and the *Dhruvā Madhyamā Dik* with its kings called *Rājas*. This partition of India into five *Diks*, that is quarters or divisions, is found to be a familiar practice in the *Atharva-Veda* and both the *Kṛṣṇa* and *Śukla* recensions of the *Yajurveda Saṃhitā*.¹ In later times we find the *Dik* often changed into *Deśa*, as for example, the *Prācī Dik* and the *Madhyamā-Dik* are called the *Prācyā-Deśa* and the *Madhya-Deśa* respectively. This traditional division of India into *Diks* or *Deśas* is found throughout in Indian literature : it is found in the Vedic works, the Epics and the Purāṇas, the astronomical works like those of Parāśara and Varāhamihira, and in the *Kāvya-mīmāṃsā* of Rājasekhara² written about the

1 *Atharva-veda* iii. 27 ; iv. 40 ; xii. 8 ; xv. 2—6 etc. *Taittirīya Saṃhitā* iv. 4 12, *Rathaka Saṃhitā* xxii. 14 ; *Maitrāyaṇī Saṃhitā* iii. 16. 4 ; *Yājaneyi Saṃhitā* xv 10—14 etc. etc. This question has been fully dealt with in my paper on 'Aryan Occupation of Eastern India.' pp. 66—78.

2 Gackwad's Oriental Series, No. I, p. 93 ff,

beginning of the tenth century we find the same five-fold division of the Indian continent. This system of general division of India was also adopted by some of the Chinese travellers.

A few places in the Central Division of India are referred to by Vātsyāyana in his work and the general name Madhyadeśa also has been employed by him in one passage where he says that in the Madhyadeśa, there being a preponderance of *Āryas*, that is, of persons of decent character who were pure in their habits, the ladies in that region disliked unclean practices like kissing, pressing the nails and biting by the other sex.¹ This Madhyadeśa is no doubt the same as the *Madhyamā Dik* of Vedic literature; and may be considered to have the same limits as the Madhyadeśa or Manu who defines it as the country between the Himavat and the Vindhya mountains, to the west of Prayāga and to the east of Vinasana, that is, of the spot where the river Sarasvatī disappears²; but more probably, it is the region between the Ganges and the Jumna, that is, the land of the *Āryas* according to one of the views pointed out by Vasiṣṭha and Baudhāyana in their *Dharmasūtras*.³ The commentary, *Jayamaṅgalā* is inclined to adopt this definition of the boundaries of the Madhyadeśa, because, as it says, this is mainly intended by the author of the Kama-Sūtra.⁴

The word *Ārya* used here by Vatsyayana is not an ethnical designation but it is applied to a person who, as

1 मध्यदेशा आर्यप्रायाः शुश्रूषचाराश्चुम्बनखदन्तपद्मे विनयः । *Kāmasūtra* B. ed., p. 125.

2 Manu II. 21. Translation, Buehler, S. B. E. XXV. p. 33.

3 Vasiṣṭha, i. 12; Baudhāyana, i. 2, 10.

4 'राजायसुखोत्तरे' इति, वसिष्ठः । अथमेव शास्त्रद्वारा प्राधान्येनाभिप्रेतम् । *ṅgalā Tīkā* on Kāmasūtra, Ben. ed., p. 125.

Vātsyāyana says, is pure in habits (*śucyūpacārā*); in the example given by him the Ārya ladies of the Madhyadeśa did not like such practices as kissing or biting, apparently because of their aversion to contamination by spittle from another's mouth, that is, to what is known as *ucchiṣṭa*. It is evident, therefore, that *Ārya* in Vatsyayana means the same thing as in Vasiṣṭha and Baudhāyana, that is, a *Śiṣṭa* or a person of decent habits and character, as will be seen from a reference to their respective *Dharmasūtras*.¹ There can, therefore, be no doubt that the *Āryāvarta* of these latter authors was not the land of the Āryans, but the land of the *Śiṣṭas* whose manners and customs, habits and practices were decent and pure according to the Dharma literature. In the *Mahābhāṣya* Patañjali also explains *Āryāvarta* as the land of the *Śiṣṭas*.²

It is worthy of remark, however, that in Vātsyāyana's time decent conduct was more in evidence in Eastern India, among people whom he calls *Prācyas* than among some of the peoples of the Madhyadeśa, and these *Prācyas* he places among the *Śiṣṭas*. Thus in his chapter on *Aupariṣṭaka*, a very filthy practice, Vātsyāyana observes, "The people of Eastern India do not resort to women who practise the *Aupariṣṭaka*. The people of Ahicchatra resort to such women but do nothing with them, so far as the mouth is concerned. The people of Sāketa do with them every kind of mouth (abuses), while the people of Nagara do not practise this, but do every other thing. The people of the Śūrasena country, on the sothern bank of the Jumna, do everything without any hesitation, for they say that women being naturally unclean, no one can be certain about their character,

1 Vasiṣṭha, i. 6 and Baudhāyana. i. 5.

2 See *Mahābhāṣya* on Pāṇini vi. 3, 103 and ii. 4, 10. For a fuller discussion see my *Āryan Occupation of Eastern India*, pp. 14-18.

their purity, their conduct, their practices, their confidences, or their speech. They are not, however, on this account to be abandoned, because religious law, on the authority of which they are reckoned pure, lays down that the udder of a cow is clean at the time of milking. Again a dog is clean when he seizes a deer in hunting. A bird is clean when it causes a fruit to fall from a tree by pecking at it. And the mouth of a woman is clean for kissing and such like things"¹ Vātsyāyana finally sums up by saying that in all these matters connected with love, one should be guided by the custom of one's own country and one's own personal inclination in as much as while on the one hand, the holy texts (*Smṛti*) allowed some latitude in such things, on the other hand, however, they were against the practice of the *śiṣṭas* (*śiṣṭa-vipratipattayah*). Here the commentary explains that the *śiṣṭas* spoken of in this passage are the *Prācyas*, the *Ahicchatrikas* and the *Nāgarakas*,² and the context shows that he is right.

Of the various peoples mentioned in the above passage from the *Kāmasūtra*, the *Ahicchatrikas* and the *Saurasenas* were natives of the *Madhyadesa* and the *Nāgarakas* also belonged probably to that *Ahicchatra* region for reasons that will be shown below. Of these, *Ahicchatra*, identified with modern *Ramnagar* in the *Bareilly* district,⁴ was the capital of the northern division of the *Pañcala* country according to the

1 'The *Kāma-Sūtra* of Vātsyāyana' translated and published by the *Kāma-Sūtra Society* of London and Benares, reprint 1893, p. 71.

2 शिष्टविप्रतिपत्तेः स्मृतिवाक्यस्य च सावकाशत्वाद्देशस्थितेरात्मनश्च वृत्तिप्रत्ययानुरूपं प्रवर्ततेति वात्स्यायनः । *Kāma-Sūtra*, Ben. ed., p. 167.

3 शिष्टविप्रतिपत्तेरिति । शिष्टानां प्राच्यहिच्छत्रिकनगरकानां विप्रतिपत्तिर्दृश्यते । *Ibid.*, p. 167.

4 See V. A. Smith, *Early History of India*, third edn, p. 377.

Mahābhārata which states that as the result of the defeat which Dronacārya inflicted on Drupada, the Pañcāla king, the country was partitioned into two, and that the Brahmin teacher of the Kurus established his capital at Ahicchatra to the north of the Ganges,¹ and that up to this place the Kaurava battalions reached when the forces of the opposing armies assembled for the Great War.² It is a significant fact that we find a Brahmin family ruling at Ahicchatra in the second century B.C. and that it had marital relations with the great Brahmin imperial family of the Śungas. The names of this family of Kings of *Adhichatra* which is apparently the same as Ahicchatra are given in two inscriptions in a cave at Pabhosā (the classical hill of Prabhāsa) 3 miles to the north-west of Kosam, the ancient Kauśāmbī. The inscription inside the cave records that it was "caused to be made by Āsādhāsena, son of the Vaihidarī (i.e., Vaihidara-princess, and) son of King Bhāgavata, son of the Tevanī (i.e., Traivarna-princess), and son of King Vamgapala, son of Śonakayana (Śaunakāyana) of Adhichatra."³ Another inscription on the rock outside

- १ राजासि दक्षिणे कूले भागीरथ्याहमुत्तरे । ७०
दक्षिणांश्चापि पाञ्चालान् यावच्चर्मरवती नदी ।
द्रोणेन चैव द्रुपदः पस्मिन्थाय पालितः ॥७४
अहिच्छत्रञ्च विषयं द्रोणः समभिपद्यत । ७६
एवं राजअहिच्छत्रा पुरी जनपदायुता ।
युधि निर्जित्य पार्थेन द्रोणाय प्रतिपादिता ॥७७

Mahābhārata, *Ādiparva*, Ch. 138, Vāṅmānava edn.

- २ अहिच्छत्रं कालकूटं गङ्गाकुलञ्च भारत ।

वभूव कौसेयानां वलेन सुसमाकुलः ।

Ibid, *Udyoga-parva*, Ch. 19, verses 30-31.

the cave records the further fact that this Āśādhāsena was the maternal uncle of King Bahasatimitra, the son of Gopālī.¹ This King Bahasatimitra has been identified with the Śunga Emperor, Pusyamitra by Mr. K. P. Jayaswal² who holds that "the Ahichatra family of Āśādhāsena was either gubernatorial or feudatory to the Magadha throne." He further points out that the "Ahichatra family were Brahmans like the Śungas, an ancestor of Āśādhāsena being called Śaunakāyana." In the neighbourhood of Ahicchatra have been picked up the so-called Mitra coins and among them those of a King Agnimitra who is considered to be the same as the second emperor of the Śunga dynasty,³ and a dedicatory inscription at Budh Gayā assigned to the earlier part of the first century B.C., records the gift of a queen of King Indramitra of Ahicchatra.⁴ We know very little of the subsequent history of Ahicchatra but by the time that Vātsyāyana wrote his book, in the third century B.C., this city must have passed like the whole of the province to which it belongs through the hands of the Kushan monarchs. It is significant that while Vātsyāyana speaks of the people of Ahicchatra, he has nothing to record of the king or the king's harem as he does in other cases.

The *Saurasenas* occupied the country about the city of Mathurā, their capital. They are located by the commentary to the south of the river Kauśāmbī⁵ which is apparently the stream flowing by the celebrated city of the same name. From the character that Vātsyāyana gives them they appear to have fallen off from the pure

Saurasenas
degraded since
the Manu-samhitā
by foreign contact

1 *Ibid.*, p. 242.

2 *J. B. O. R. S.*, 1917, pp. 473—486

3 Rapson, *Sources of Indian History*, Conts, p. 13.

4 *Cambridge History of India*, I. 526.

5 सौरसेनाः कौशाम्बी दक्षिणतः कूत्रे ये निवसन्ति । *Kām. S.* (Benares), p. 167

and ideal conduct that characterised them in ancient times according to Manu who says, "The plain of the Kurus, the (country of the) Matsyas, Pāñcālas, and Śūrasenakas, these (form) indeed, the country of the Brahmarṣis (Brahmanical sages, which ranks) immediately after Brahmāvarta. From a Brāhmaṇa born in that country let all men on earth learn their several usages".¹ Evidently the Śaurasenās had fallen off from this high standard of purity under foreign domination. Mathurā had been occupied by the Greeks in the early years of the second century B.C. as pointed out by Kern on the authority of the *Gārgī-Saṃhitā* which says, "Then the viciously valiant Greeks, after reducing Sāketa, Pāñcāla country and Mathurā will reach or take Kusumadhvaja (Palibothra)."² The *Gārgī-Saṃhitā* further adds that sometime after the Greeks, the country was occupied by the Śakas or Scythians.³ This is fully corroborated by coins and inscriptions unearthed in Mathurā itself and the country in its neighbourhood showing that about the first century before Christ the Śaka satraps Hagana, Hagamasha, Rañjubula, Śodāsa etc. were ruling at Mathurā.⁴ Henceforth this city was under the domination of the Kushan monarchs for several centuries, so that in the third century after Christ when, according to our determination, Vātsyāyana wrote his work, the Śaurasenās had got much degraded by intercourse with foreigners of immensely inferior culture and had lost the ancient purity in their manners

1 Buehler, *Laws of Manu*, pp. 82-83.

2 ततः सकेतमाक्रम्य पञ्चालान् मथुरां तथा ।

यवना दुष्टविक्रान्ताः प्राप्स्यन्ति कुसुमध्वजम् ॥

Kern, *Bṛhat Saṃhitā*, Introduction, p. 37 et seq.

3 शकानां च ततो राजा ह्यर्थलुब्धो महाबलः ।

दुष्टभावश्च पापश्च विनाशे समुपस्थिते ॥ *Ibid.*, p. 38.

4 See *The Cambridge History of India*, Vol. I pp. 526-7.

and customs that made Manu characterise them as an ideal people from whom all other peoples on earth were to imbibe good and decent behaviour.

The people of Sāketa who also passed through the same vicissitudes were almost as bad as those of Surasena, but the latter were worse in as much as they quoted scripture to support their vile uses. Sāketa (otherwise known as Ayodhyā) was the capital of the Kosala country, and this name which had been coming into prominence since the Buddhist times was in use in the second century

Sāketa almost as bad as Surasena B.C. as we see from its mention in the *Mahābhārata*¹ and later also we find it in the passage quoted above from the Gargi Samhitā, we find, therefore, in the Kāmasūtra this name in use in preference to Ayodhyā. I have shown elsewhere that Sāketa was on the boundary line between the Madhyadesa and the Prācya division of India.²

It is noteworthy that though Vātsyāyana refers to some of the practices of the Āhicchatikas or the people of Ahicchatra, the ancient capital of northern Pāñcāla, of the Pāñcāla people as such he has got nothing to say. He speaks of the Pāñcāla country no doubt but it will

Pāñcāla people extinct in V.'s time be observed from the way in which he does so that it was an ancient province to the achievements of which in the past he is referring, and he does nowhere in his work make any mention of any of the living practices of the Pāñcāla people at the time that he lived. Thus he refers to the great Bāḥhravya Pāñcāla of old from whom he drew his materials but whose work was very little studied in his

¹ अश्वत्थ यवनः साकेतम्! *Mahābhārata* on Pāṇini III. 2, 111. See Gold stecker, *Pāṇini*, p. 280. अथ दन्त्याः साकेतमुपविष्टे, *Mb.* on Pāṇini I. 3. 2.

² *Aryan Occupation of Eastern India*. pp. 12-14.

times ;¹ he further points out the connection of the Pāñcāla country with the division of the R̥gveda into sixty-four chapters and draws an analogy between this fact and the invention of the sixty-four Pāñcāla *kalās* or arts² described by Bābhravya. But he notes no peculiarity in the conduct of the Pāñcālas of his day nor does he mention any contemporary practices in the relations between the sexes as he does of the other peoples of India. Evidently the Pāñcāla people who occupied a prominent position among the Vedic Aryans in the period of the Brāhmaṇas and whose country made up one of the sixteen *Mahājanapadas* when the early works of the Theravāda school of the Buddhists were written, had lost their individuality as a separate people ; at Ahicchatra, their ancient capital, the people must have been strongly influenced by foreign occupation—as at Mathurā.

Of the countries of the Udīcya or northern division, Vātsyāyana speaks still less than of the Madhyadeśa or the Midland proper. He nowhere mentions the Udīcya division by name but he refers to the customs and practices of some of the countries in the Udīcya division and even beyond the northern hills. Of the people on the Himalayas he speaks in general (*Haimavatanam*) without mentioning any particular country or state, saying that among the Haimavatas or people of the Himalayas, "adventurous citizens combining together bribe the sentinels and enter the harem" The absence of specific mention of any

The Udīcya
Division of
Northern India

People on the
Himalayas

1 बाभ्रवीयाश्च सूत्रार्थान् आगमय्य विमृश्य च :

वात्स्यायनचकारेदं कामसूत्रं यथाविधि ॥ *Kāmasūtra*, Benares edition p. 381

महदिति च बाभ्रव्यस्य दुरध्येयत्वात् संज्ञिष्य सर्वमर्थसंलपेन ग्रन्थेन कामसूत्रमिदं प्रणीतम् । *Ibid.*, p. 7.

2 See *ante*, pp. 3-7.

3 अथेन रत्निबहुभृक्ष साहसिका संहता प्रविशन्ति हेमवतानाम् । *Kāmasūtra* p. 26

great people on the Himalayas indicates that the earlier hill states like those of the Śākya, or their neighbours, the Koliyas, were extinct or at least, decadent at the time that the *Kāmasūtra* was written.

Of the countries included in the Uddeya division by Indian writers, Vātsyāyana mentions Bāhlika which the commentary explains as a country in Uttarāpatha,¹ that is, in the northern region. About the ladies of the Bāhlika country (*Bāhlikadeśyāḥ*), the *Kāmasūtra* informs us that they, like the women of the Madhydeśa, were of decent habits and averse to kissing and similar unclean practices.² Vātsyāyana also speaks of a very peculiar custom which the Bāhlika country had in common with Strīrājya and the province of Grāmanārī: he avers that in these countries several young men were married to a single woman (*ekaikasyāḥ parigrahabhūtāḥ*) and they were in the same position there as ladies in the harem in other countries.³ Vātsyāyana does not say exactly that these male spouses were confined in a harem by their lordly wives but that they had the same character as harem-ladies (*antahpurasadharmāṇaḥ*) that is, as the commentary explains, they had all to confine their services to the single lady who was their mistress and had to attend upon her either singly or in batches.⁴ This rather unusual custom, no doubt refers to a system of polyandry carried to a refined excess. It was perhaps

Bāhlika—
Polyandry there in
V.'s times

1 बाह्लीकदेश्याः उत्तरपथिकाः । *Ibid.* p. 125.

2 मध्यदेश्या आर्यायाः शुच्युपचाराश्चुम्बनलज्जदन्तपद्वे विरमः । बाह्लीकदेश्याः... च ।
Kāmasūtra, p. 125.

3 ग्रामनारीविषये स्त्रीराज्ये च बाह्लीके बहवो युवानोऽन्तःपुरसधर्माय एकैकस्याः परिग्रहभूताः । *Ibid.* p. 140.

4 तेषामेकैकशो युगपच्च... रज्जयेयुः । *Com.* एकैकेन कर्मणा योगपथेन चेत्यर्थः ।

Ibid., p. 140.

on account of the corrupt practices of the Bāhlikas that they were characterised in the Great Epic as forming the very dregs of the earth.¹

It is important to determine the geographical position of the country of Bāhlika. The city of Balkh

Bāhlika is the country about Balkh i.e., Bactria in Bactria which makes the closest approach to its name seems to indicate its ancient location though some scholars are inclined

to doubt it and to suggest that it was somewhere near the Kuru land.² But that ancient India extended beyond the present north-western frontier seems indisputable from many considerations. The Chinese travellers, for example, found Balkh Indian to all intents and purposes. Yuan Chwang to reach the country which

Yuan-Chwang found Indian culture in Bactria he calls Fo-ho-lo (I-tsing names it Fo-ko-lo),³ travelled some hundreds of

li from Tokhāra, crossed the Oxus and passed through some territories of small extent. He found Indian culture and civilisation predominating here, there being above hundred Buddhist monasteries with more than three thousand brethren, all adherents of the "Small Vehicle" or the Hīnayāna system. He says that it reached on the north to the Oxus, the Wakhsch of Arab geographers and the Vaksu or Vanksu of Kālidāsa. As we have shown before, Kālidāsa makes

Kālidāsa's Vanksu is the Oxus in Bactria Raghu meet the Hūnas on the banks of the Oxus.⁴ Kālidāsa says that Raghu's

horses relieved the fatigue of their long journey by rolling about on the banks of the Vanksu and shook their shoulders to which were attached filaments

1 मलं पृथिव्या बाह्लीकाः । *Mbt.* V. 39. 80.

2 *Cambr. Hist.* I. p. 124; *Ved. Ind.* II. p. 62.

3 See Watters, *On Yuan Chwang*, I. p. 169.

4 *Ibid.*, p. 108.

5 See *ante*. p. 23. foot note 1.

of saffron¹. Amara in his lexicon speaks of the yellow variety of the saffron grown in the Bāhlika country,² and Kṣīrasvāmin, the earliest commentator of Amara, assures us that this Bāhlika saffron was referred to by Kālidāsa.³ Yuan Chwang also speaks of saffron (Curcuma=kuṅkuma, saffron) grown in the country about this region.⁴ There can, therefore, be no doubt that the country about Balkh and reaching up to the Oxus was known as the Bāhlika country at the time of Kālidāsa, that is, according to our calculations, about two centuries later than Vātsyāyana⁵

The *Atharva-Veda Pariśiṣṭa* leaves no doubt that the Vedic Bāhlika was Bactria in as much as it speaks of the Bāhlikas in a group *Saka-yacana-Tukhāra-Bāhlikāśca*.⁶ These Tukhāras are no doubt the Tokharas (Tu-huo-lo) through whose country Yuan Chwang passed to the country of Balkh.

That Bāhlika was regarded by Indians as belonging to the Udīcya division of the country is seen from Kālidāsa's verse immediately preceding the one we have referred to above where we are told that Raghu on his way to the Vanṅṣu or the Oxus met the Udīcya and inflicted a defeat upon them.⁷ This is also clear from a passage

Bāhlika an
Udīcya province

1. धिनीताध्वश्चमास्तस्य वज्रतोरदिवेष्टनैः ।

दुधुवुर्वाजिनःस्कन्धाह्वमकुङ्कुमकेशरान् ॥ *Raghuvamśam*, IV. 67

2 अथ कुङ्कुमम् । काश्मीरजन्माभिनिखं वरं बाह्लीकपीतनम् ।

Amarakosa Oka's edition p. 110

3 बाह्लीकदेशजं (बाह्लीकं), यद्वरघोस्तरदिग्विजये—दुधुवुर्वाजिनः स्कन्धाह्वमकुङ्कुमकेशरान् । *Ibid.* p. 110, Commentary.

4 See Watters, I, p. 124.

5 See *ante*, p. 28, foot note 1.

6 41. 8. 9. Ed. by Bolling and Negelein, p. 351.

7 ततः प्रतस्ये कौवेरी भास्वानिव रघुर्दिशम् ।

शरैस्त्रिंशोदीच्यानुद्धरिष्यन् रसानिव ॥ *Raghuvamśam* IV, 66.

in the *Nāṭyaśāstra* where Bharata tells us that of the seven local dialects (*Sapta bhaṣaḥ*) of India, the *Bāhlika-bhāṣā* was spoken by the Udīcyas and the Khasas and was the language of their own country¹. (*swadeśajā*).

The ear liest mention of Bāhlika in Indian literature viz., in the *Atharva-Veda* shows that it was far away in the north even beyond the Mūjavants

O fever," says a hymn of this Veda "Go to the Mūjavants or to the Bāhlikas, further off."² If Mūjavant is the name of a hill

in or about Kasmīr, the Bāhlika country must have been farther in the north and evidently the same region where we find it in later Indian literature, though Zimmer³ and the authors of the *Vedic Index*⁴ are inclined to doubt it. The points raised by Zimmer have been answered by Weber⁵ and we think, satisfactorily. We however, differ from Roth and Weber who thought that an Iranian tribe was here referred to. The Bāhlikas are apparently an Indian tribe, or at least an Indo-Iranian tribe that had been under the Indian influence from very early times.

Kautilya in his *Arthaśāstra* mentions three kinds of leather produced in the Bālhi country⁶ and in this form it is mentioned by Kātyāyana in his *Vārtika* to Pāṇini IV. 2,99 where he says that like Kāpīśāyana which is

Bālhi in Kautilya and Pāṇini

१ मागध्यवन्तिजा प्राच्या शस्तेन्यर्धमागधी ।

बाह्लीका दक्षिणात्या च सप्त भाषाः प्रकीर्तिताः ॥

Nāṭyaśāstra XVII 48.

बाह्लीकभाषोदीच्यानां खसानां च स्वदेशजा । *Ibid.* 52.

2. Whitney and Lanman, *Atharva-Veda*, Harvard Oriental Series, VII, p. 260.

3. *Alt-Indisches Leben*, pp. 431-3.

4. II, 68.

5. *Berliner Sitzungsberichte* 1892, pp. 985-95.

6. सामूरं चीनसो सामुलो च बाह्वेयाः (or बाह्वेयाः). See Shama Sastris first

formed by Pāṇini from Kāpiśī, Bālhāyana is formed from the word Bāhī.

In this connection it may be noted that the word *Kāpiśī* in the main sūtra of Pāṇini which Katya-yana supplements, refers no doubt to the country of Ka-pi-shih of Yuan chwang : in the neighbourhood of Bāhlika; it was famous for its vine-yards now as in ancient times as is shown by the example by which the *Kāśikā-Vṛtti* explains the rule ³ and we observe that the soldiers of Raghu also relieved themselves from their fatigue with the liquor of that country in the rich vine-yards. ⁴ The *Kāśikā-Vṛtti* further compares the favourite drink of the Bāhlikas with those of other well-known Indian tribes and peoples: "The Uśīnaras drink milk (*Kṣīra*), while the favourite beverage of the Prācyas is *Surā*, that of the Bāhlikas is *Sauvīra*, and that of the Gandhāras *Kaṣya*" ⁵ In the *Satapatha Brāhmaṇa* ⁶ we find mention of Bāhlika-Prātipīya who is called a Kauravya King (Kauravyo rājā), and the same king apparently is the Mahārājā Bāhlika Prati-pīya ⁷ of the Great Epic. We are told in the *Udyogaparva* that of the three sons of Pratīpa, the eldest

The Kuru king Prātipya succeeded to the Bāhlika throne of his Maternal uncle

edition, p. 79. *Bāhleyah* is the reading adopted by *Bhattacharyya* in his *Tīkṣṇa on Arthasastra*, p. 42 in *J. B. O. R. S.*, Vol. XI, pt. II; he explains it as a part of the Himalayas: त्रिविधं बाह्वेयमाह, सामूरमित्यादि। बाह्वेय हिमवदेकदेशः।

1. Cf. Weber, *Ind. Stud.* XIII, p. 363.
2. Watters, I, p. 122.
3. कापिशिश्चदात् षफक् प्रत्ययो भवति शैबिकः। फकारो क्षीर्यः। कापिमायन मधु। कापिमायनी दाता। *Kāśikā-vṛtti* on Pāṇini, iv. 2. 99.
4. विनयन्तेस्म तयोधा मधुमिर्विजयभ्रमम्।
आस्तीर्णाजिवरत्नास दातावल्लयभूमिषु॥ *Raghuramāsam*, iv. 65
5. क्षीरपाशा उशीनराः। दशपाशाः प्राच्याः। सौवीरपाशा बाह्लीकाः। कषायपाशा गन्धाराः। *Kāśikā-vṛtti* on Pāṇini, viii. 4, 9.
6. तदु ह बह्लिकः प्रातिपीयः...कौरव्यो राजा। *Satapatha Brāhmaṇa*, XII. 9.33
7. महाराजो बाह्लिकः प्रातिपेयः कश्चिद्विद्वान् कुशली सुतपुत्र।

Mbt. Udyogapurva, 23. 9

Devāpi being rejected by the representatives of the people—the Paurajānapada—went to the forest and became an ascetic and the second Bāhlika, obtained the very rich kingdom of his maternal uncle and abdicated the paternal throne in favour of the youngest Śāntanu.¹ He fought with his Bāhlikas on the side of Duryodhana. This explains how a Kaurava prince came to rule over the Bāhlika people in the distant north and shows that in ancient times the Kurus were connected by matrimonial bonds with ruling families in the North-west, even beyond the mountain-barriers, Pāṇḍu's marriage with Mādrī and that of Dhṛtarāṣṭra with Gāndhārī shows the intimacy of the relations between the Kurus and the Kṣatriya tribes in the North-west. In fact the Great Epic shows that the kingdoms on the North-west frontier and beyond—Madra, Gāndhāra, Kāmboja, Bāhlika—were looked upon as Indian provinces and Vātsyāyana shows that this feeling continued so late as the third century A.C. when the Kamasutra was written.

Greek occupation of the country as well as intermixture with other foreign peoples had considerably modified the customs and practices of the Bāhlikas from the moral standard of the Indians thus making them hateful to the latter, so that their rulers are placed among the barbarous and sinful kings who will rule on earth on the advent of the Kaliyuga,² and the people

1. बाह्लीको मातुलकुलं त्यक्त्वा राज्यं समाश्रितः ।
पितृन् भ्रातृन् परित्यज्य प्राप्तवान् परमर्द्धिमत् ॥
बाह्लीकेन त्वनुजातः शान्तनुर्लोकविश्रुतः ।
पितर्यु परते राजन् राज्ञः राज्यमकारयत् ॥

Mbt. V. 149. 27-8. See *JRAS.* 1910, p. 52

2. बहवो म्लेच्छराजानः पृथिव्यां मनुजाधिप ।
मृषानुशासिनः पापा मृषावावपरायणाः ॥
अन्ध्राः शकाः पुलिन्दाश्च यवनारच सराधिपाः ।
काम्बोजा बाह्लिकाः शरास्तथाभीरा नरोत्तम ॥

Mbt. III. 188, 34-36

are considered, as we have seen before, as the very dregs of the earth.

In the Great Epic itself there is evidence that some of the Bāhlikas at least were Asuras, that is, Asura-worshippers or Iranians: we are told of a very powerful king of the Bāhlikas Darada by name who was a *Mahāsura* or a great Asura and this Darada, the Bāhlika, is praised highly by Śiśupāla, an Indian sovereign with Asura tendencies.¹

The Uttarakāṇḍa of the Rāmāyaṇa records a very interesting and important tradition which goes to show that one of the most powerful ruling families of India was originally derived from the Bāhlika country.² It is a variant of the well-known myth of *Ila* which is found in all the Purāṇas and both the Epics. We are told here that *Ila*, a son of the Prajapati Kardama, was the king of the Bāhlika country.³ Then the story goes on to relate how he was turned into a woman and passed by the name of *Ilā*, and when in this condition, had a son Purūravas Aila, by Budha, the son

1. असुरानान्तु यः सूर्यः श्रीमांश्चैव महासुरः ।

दरदो नाम बाह्लीको वरः सर्वमहीक्षिताम् ॥ *Mbt.* I. 67. 58.

दरदं स्तुहि बाह्लीकं इमं पार्थिवसत्तमम् ।

जायमानेन येनेयम् अभवद् दारिता मही ॥ *Ibid.* II. 44. 8

In the Great Epic, Bāhlika is sometimes confounded with Bāhika or the region where the sindhu flows with its five branches, including the Madra country over which Salva ruled, and Madri is once called Bāhlika (I. 125. 21) and Nilakanṭha in his gloss on *Mbt.* V. 39. 80, makes the same mistake :

बाह्लीकाः "पञ्चानां सिन्धुषट्ठानां नदीनां यत्र सङ्गमः । बाह्लीका नाम ते देशाः ।"

2. Uttarakāṇḍa, Ch 87.

3. अयते हि पुरा सौम्य कर्दमस्य प्रजापतेः ।

पुत्रो बाह्लीग्वरः श्रीमान्नितो नाम सुधार्मिकः ॥

Rāmāyaṇa VII. 87, 5.

of Soma, the moon-god. He ultimately recovered his male form by virtue of an Aśvamedha sacrifice performed under the auspices of his father, Kardama. Then the story tells us that Ila gave up Bāhlika, placing his first son, Śaśavindu on the throne of that country and himself founded a new city, *Pratiṣṭhāna-pura* by name in the Madhyadesa and set up a kingdom there. After his death Pururavas Aila ascended the throne left vacant by Ila.¹ This Pratiṣṭhānapura was, as we know from the Purāṇas and Kālidāsa's *Vikramorvaśīyam*,² situated at the junction of the Ganges with the Yamuna, that is, was identical with Prayaga or Allahabad. The story as related here is virtually the same as in the other Purāṇas, but the importance of this version lies in its statement that Ila was originally a ruler of the Bāhlika country and at last set up a kingdom in the Midland which was the centre of Vedic Aryan culture. The mythical character of the tradition tracing back the descent of some of the most important ruling families of India up to Soma, shows that it relates to the very earliest times

A Reminiscence of the Aryan Cradle in Central Asia of the Aryan settlement in India and its connection with Bāhlika or Bactria may suggest that it is a reminiscence of the times when the Aryan race was dwelling in its cradle-land in Central Asia.

1 राजा तु बाह्लिसुतस्य मध्यदेशे हनुत्तमम् ।

निवेशयामास पुरं प्रतिष्ठानं यशस्करम् ॥

शशविन्दुश्च राजपिबाह्लि परपुरंजयः ।

प्रतिष्ठाने इतो राजा प्रजापतिदत्तो वली ॥ *Ibid.* VII. 90, 21—23

2. अश्वदीपे भारहीषे जटंया-संगमविसेस-पावणेष्ट सलिलेष्ट ओलोचन्तस्स दिश्र
अत्ताणम् पट्टदानस्स सिद्धाभरणभूदं राष्ट्रसिणो भवणं उवट्टिदम्ह । *The*

Vikramorvaśīyam Edited by S. P. Pandit. 3rd edition, revised by B. R. Arte, Bombay, 1901, Act II.

Another country where, as we have seen above, men were kept in the same position as ladies in the harem, was *Strirājya*. As its name indicates, here the women perhaps exercised power in state affairs and apparently polyandry was the rule here giving the women a greater preponderance than in *Bāhlika* or any other country; that it was not entirely mythical is proved by the details about the character of the ladies that *Vātsyāyana* gives in two passages besides the one quoted above. One of them states that in *Strirājya* artificial means of sexual enjoyment were resorted to by the women, and the other tells us of the character of women in the king's harem.¹ *Vātsyāyana*'s mention of the *Strirājya* along with *Bāhlika* and the existence of the same sort of relations between the sexes in the two countries would seem to indicate that they were situated in the same region. The other two passages where *Vātsyāyana* mentions *Strirājya* in his work² do not offer any clear indication of its geographical position. Nor does the Commentary help us here. The comment on one of the passages only gives a synonym for *Strirājya* viz., *Stripurī*, and the other tells us that the *Strirājya* was to the West of the *Vajravantadeśa* or *Vaṅgarakṣa*³ about whose position we know nothing. The *Brhat Samhitā* of *Varahamihira*, however, supports us in the conjecture that it is about the north-western frontier of India that we have to look for this country of women,

1 इदमप्रहस्ययोगिन्यः खल्वेता एव अपप्रत्यप्रधानाः स्त्रीराज्ये कोशलायां च ।

Kāmasūtra, p. 126.

तथा प्रवेशिभिरेव श्रुतिसम्बन्धिभिर्नान्यैरप्युज्यन्ते स्त्री राजकानाम् । *Ibid.* p. 294.

2 *Ibid.* p. 126 and p. 294.

3 स्त्रीराज्यः स्त्रीपुरी तत्र भवानाम् । *Ibid.* p. 295. बङ्गरक्षदेवात् परिचयेन स्त्रीराज्यं ।

Ibid. p. 126. Durgaprasād in the Jaipur edition p. 130. reads—बङ्गरक्षदेवात् परिचयेन ।

in as much as he definitely asserts that the Strirājya belonged to the north-western quarter of India along with the Tuśāras (Tokhāra of Yuan Chwang), the Āsmakas, the Madras and similar other tribes in that region.¹ *Parāśara* who belonged to a much earlier period and from whose *Siddhānta* Varāhamihira borrowed his statements, says expressly that in the north-west lived the Tuśāras and other tribes, and beyond them was the Strirājya² leaving no doubt that the Strirājya was situated in the farthest quarter of the northwestern district. In the corresponding passage in the *Mārkaṇḍeya-Purāṇa* we have a mention, in the north-western quarter, of the country of Strīvāhya which is evidently a misreading of the name Strirājya. In the *Mahābhārata* we are told that at the *svayamvara* of a daughter of Citraṅgada, the King of Kalinga, came Mahārāja Sugāla, the ruler of the Strirājya,³ but nothing can be ascertained about the position of the country from this mention, we can only be so far certain that the Strirājya was looked upon as an integral part of India.

Yuan Chwang describes a country in the Himalayas far away to the north of the region about Gangādvāra

1 दिशि परिवमोत्तरस्यां माण्डव्यतुषारतालहलमद्राः ।

अरमककुलुतलहलसीराज्यमसिंहवनलस्थाः ॥

Bṛhat-Saṃhitā, XIV, 22. Edited by Kern, 1865

2 तथा च पराशरः । अथ परिवमोत्तरस्यां दिशि गिरिमत्तिवेषुमत्तिरलमति

पल्लुलुक्मण्डव्यैकनेत्रमस्तुषारतालमल्लहलदहलातवर्दिलीनविलीनदीर्घकेशग्रीवान्याज्जश
रगविवेषुल्लिङ्गुलुहाः । परमतः सीराज्यमिति । *Bṛhat-Saṃhitā* Vol. I. p. 292

edited by Makamahopāthyāya Sudhākara Dvivedi with the commentary of
Bhattotpala in two volumes. The Vizianagram Sanskrit Series, No. 12.

3 कुन्यता लङ्हाश्चैव जीवाद्या वालिकास्तथा । *Mārkaṇḍeya-Purāṇam*, 58, 38

1 सुगाक्षरच महाराजः सीराज्याधिपतिरथ यः । *Sāntiparna* iv, 7.

or Hardwar. Thus he goes on, "To the north of this country (Brahmapura), and in the Great Snow Mountains, was the Suvarna-gotra country. The superior gold which it produced gave the country its name. This was called the 'Eastern woman's country' (that is, of the Chinese) so called because it was ruled by a succession of women. The husband of the queen was king, but he did not administer the government. The men attended only to the suppression of revolts and the cultivation of the fields. This country reached on the east to T'u-fan (Tibet), on the north to Khoten, and on the west to San-p'o-ha (Malasa)."

The boundaries of this country as given by the Chinese pilgrim show that it lay near to the Tibetan frontier and it is seen from his account that there was a Polyandry—
a living Custom in the Himalayas at present
so called king of the country who was rather the Prince consort, and probably Mahārāja Sugāla, the *Strirājyādhipati* of the *Mahābhārata* was one such king by courtesy. We have no reason to think that this *Strirājya* was entirely mythical because we find that *Strirāj* or polyandry is still prevalent about these regions, specially in the higher Himalayas. Thus we read in the Census Report,¹ "Polyandry or the custom of a woman having more husbands than one at one time, is peculiar to the Himalayas. It exists in the Kulu sub-division, the Bashahr state (Simla Hill States) and to a smaller extent in the Nahan, Mandi and Suket states." Again we have here, "Polyandry is confined to the upper Himalayas—i.e. Spiti, Lahul and Siraj in Kulu; Chamba Lahul in Chamba, Siraj in Mandi, Rampur, Chini (including Kavarwar) and the upper minor states in Bashahr (State) and the Transgiri part of the Nahan State."² Similar cus

¹ Watters, I. p. 330.

² 1911, Vol. XIV, by Pandit Harakishan Kaul, R. B., C. I. E., p. 267.

³ *Ibid.* p. 289.

toms are also prevalent among the Brahmans and Rajputs in Kumaon.¹

The *Rājatarāṅginī*² mentions Strirājya as one of the countries conquered by King Lalitāditya (first half of the 8th century A.C.) who we are told after vanquishing the Tukhāras who lived, as we have seen from Yuan-Chwang's account, in the immediate vicinity of Balkh or the Bāhlīka country, conquered the country of the Amazons and proceeded to the land of the Uttarakurus³ which according to the *Aitareya Brāhmaṇa*⁴ and the usual tradition was on the other side of the Himalayas, so that here it is seen that Strirājya is considered to have been in the extreme north-west so as to agree with the location assigned to it by the *Brhat Samhitā*. If Strirājya here is purely mythical like the Uttarakurus,⁵ yet it is significant as a record of the tradition that the country is considered to have been in the far north. But the *Rājatarāṅginī* furnishes further details which would lead one to suppose that this Strirājya of the *Rājatarāṅginī* might not have been entirely a mythical land, a product of the poet's imagination merely. Lalitāditya is said to have placed an image of Nṛhari (Viṣṇu) in the Strirājya.⁶ Again, Lalitāditya's grandson, Jayapīḍa, who reigned towards the end of the eighth century, is also credited with the conquest of Strirājya by Kalhana who says "wonderful it is that after he had conquered a territory in the 'land of the Amazons' (Strirājya) the [other] kings esteemed [still

1 Bhagavanlal Indraji, *Ind. Ant.* VIII, p. 88.

2 Stein's *Rājatarāṅginī*, (Trans.), Vol. I. pp. 136—138 : Taraṅga IV. verses 165 175.

3 परेष हिमवन्तम् । *Aitareya Brāhmaṇa*, VIII. 14.

4 See Stein, *Rājatarāṅginī*, Vol. I, p. 137, foot note.

5 *Rājatarāṅginī*, IV. 185.

more] highly his victory over the group of his senses (indriyagrāma).” Again he tells us of Jayapīḍa’s son, the debauchee Lalitāpīḍa, that “this king who was not satisfied with a few women, and who was full of violent desires, thought Jayāpīḍa an imbecile for having left the ‘land of the Amazons’ (Strirājya) after he had conquered it.”*

Bhaṭṭasvāmin, the celebrated commentator of the *Arthasāstra*, quotes a verse in which Strirājya forms one of the countries which contained mines of precious stones.¹ This verse has not been located as yet but it shows at least that in India Strirājya was looked upon as an actual country and not as a mere mythical land

The Strirājya of Vātsyāyana, therefore, does not appear to have been a mythical land, but it must have been a state where polyandry was prevalent and where there was a king, apparently of the type described by Yuan-Chwang and it might have been located in the Himalayas to the north of the Panjab, but more probably in the region of the north-west beyond the Himalayas where the *Brhat Saṃhitā* and the *Rājatarāṅgiṇī* place it.

Vātsyāyana himself speaks of another country where also similar customs prevailed ; He calls it the *Gramanārī-viṣaya*, the ‘District of village women’ which appears rather to be a descriptive epithet than a proper name. The Commentary explains that this district was situated near the Strirājya farther away.² It is

GRAMANARĪ-
VIṢAYA—
another polyan-
drous district

1 *Ibid.* IV. 587.

2 *Ibid.* IV. 666.

3 विन्ध्यो विद्रुणो मलयो विन्ध्योपल्लवोद्देशः ।

स्त्रीराज्यञ्चेति पुनस्तत्त्वाक्रममयोऽभिहिता ॥

Bhaṭṭasvāmin on *Arthasāstra*, p. 31 J. B. O. R. S., Vol. XI. Pt. II.

4 स्त्रीराज्यसमीप एव परतो ग्रामनारीविन्ध्यः । *Kāmasūtra* p. 140.

nowhere else mentioned by Vātsyāyana. Most probably it formed a group of villages where polyandrous people lived and apparently they did not form an independent state like the Strirājya.

Another country in the north-west of India which Vātsyāyana refers to, is that through which flow the six rivers including the Sindhu or the Indus.¹

The Land
of the Six
Rivers

The people living in this region, says Vātsyāyana, were fond of the filthy practice

of Auparistaka; that they were sexually very corrupt is borne out by the character given them by Karna in the *Mahābhārata*² which also describes the country almost in the very same words as Vātsyāyana³ and designates the people as *Bāhikas*. This *Bāhika* country is condemned in the strongest terms in the *Mahābhārata* and is declared as unfit for habitation by Āryas⁴ showing apparently that at the time of the Great Epic itself, the people of the Punjab were at a far lower stage of culture than that of the Vedic Indo-Aryans.

This land of the five rivers with the Indus as the sixth does not exactly belong to the Udīcya division, but to the Praticya or Western Division; yet we mention it here on account of its affinity with the Udīcya countries and in fact, in the *Mahābhārata*, its ancient name *Bāhika* is sometimes confused with *Bāhlika*, but that they were not the same country is quite apparent both from the descriptions of the two countries in the Epic itself, as well as the separate mention by Vātsyāyana

1 सिन्धुपद्मानां च नदीनामन्तरालीया औपरिष्ठिकतास्म्याः । *Ibid.*, p. 128.

2 *Karnaparva*, ch. 44 ff.

3 पञ्चानां सिन्धुपद्मानां नदीनां येऽन्तरासिताः ।

तान् बर्भन्वाद्यानशुचीन् दाहीकान् परिवर्जयेत् ॥ *Mb.* viii, 44, 7

4 पञ्च नद्यो बहन्त्येता यत्र निःसृत्य पर्वतात् ।

आरुहा नाम दाहीका न तेष्वाप्यो द्रुम इव वसेत् ॥ *Ibid.*, viii, 44, 40.

of the two countries in sūtras¹ closely following each other in the same connection.

Of the Eastern or the Prācya division of India Vātsyāyana mentions several countries and usages as well the general name *Prācya* itself as a designation for the whole of the district. We have already referred to his eulogium of the Prācya people who, as we have seen, unlike the Śaurasenās and the Sāketas were free from some of the grossest forms of sexual abuse.² The Commentary here explains that the Prācya are people to the east of the *Aṅga* country, but here it is inconsistent with its own statement elsewhere; we have seen that according to the Commentary the limits of Vātsyāyana's Madhyadeśa are the same as those of Vasiṣṭha in his *Dharmasūtra* and hence the Prācya district must lie to the east of Prayāga, or Allahabad, where that Madhyadeśa ends. As we shall show below, the Commentator's knowledge of Eastern India was far from satisfactory or reliable, and there is no reason to question that Vātsyāyana has used the word *Prācya* in its usual sense since the Vedic times, viz., the region from Allahabad to the farthest eastern limits of India.

In describing the abuses in the king's harem Vātsyāyana says that among the Prācya, a number of ladies—nine or ten in number—would combine and hide a common lover against discovery;³ besides, he refers to some general customs prevalent in Prācya countries

Prācya Customs
referred to by V.

1 Sūtras 22 and 25, pp. 125 and 126.

2 तस्माद्यास्त्वौपरिष्कमाचरन्ति न हाभिः सह संसृज्यन्ते प्राच्याः ।

Kāmasūtra p. 166.

3 संहत्य नव दशेत्येकैकं युवानं प्रच्छादयन्ति प्राच्यानामित्येव परस्मिन् प्रकुर्वीत ।

Ibid., p. 295

(*Prācyopcarah*) with respect to the conduct of the king towards his many wives¹ and also to the temporary so-called marriage of the daughter of a courtesan by a Nāgaraka.²

Of the countries included in the *Prācyā* division, Vātsyāyana mentions *Kośalā*, but as he speaks of it only once, in describing a practice which it had in common with the *Strirājya*,³ we cannot be sure whether it is the northern *Kośala* which was a part of the *Prācyā* region, or the *Kośala* in the south. But Vātsyāyana mentions, as we have already seen, *Sāketa*, the capital of the northern *Kośala* country in his time.

The country of *Kāśī* is also referred to by Vātsyāyana when speaking of the *Kāśī-rāja* Jayatsena who was murdered by his master of the horse when out on an affair of love.⁴

Vātsyāyana mentions three countries of the *Prācyā* Division, *Vaṅga*, *Aṅga* and *Kaliṅga* in one passage where he refers to the love-episodes of the royal harem. He says that Brahmins of the city under the pretext of giving flowers to the ladies enter the harem with the knowledge of the king, and speak with them from behind a curtain, and from such conversations union afterwards takes place.⁵ It is in his notes on this passage that the

1 राजानश्च कुर्यात्प्रीतिं विनाऽपि भावयोगादायोजितापद्रव्या यावदर्थमेक्या राक्ष्या वहीभिरपि गच्छन्ति यस्यां तु प्रीतिर्वासकश्चतुर्वा तत्रामिप्रायतः प्रवर्तन्त इति प्राच्योप-
चाराः । *Ibid.*, pp. 289—290.

2 पाणिग्रहश्च संवत्सरमन्यभिचार्यस्ततो यथाकामिनी स्यात् । *Ibid.*, p. 265.

3 दृढप्रहणनयोगिन्यः खरवेगा एव अपद्रव्यप्रधानाः स्त्रीराज्ये कोशलायां च ।

Ibid., p. 126.

4 काशिराजं जयत्सेनमस्वाध्वजं इति । *Ibid.*, p. 287.

5 See Burton's Translation. Reprint 1883. p. 235.

of various parts of India, he speaks of the ladies of Gauda as soft and sweet in their speech, full of love and tender in their bodies.¹ Here the Commentary explains *Gaudyah* as *Pūrvadeśabhaṇāḥ*, and evidently Gauda of Vātsyāyana is northern Bengal. Vātsyāyana has separately mentioned Vaṅga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.

Gauda as the name of a city, a country, or a people, is found from very early times in Indian literature including the works of Pāṇini and Kautilya, and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be very carefully examined. Cunningham expressed the opinion that the ancient Gauda was "only a sub-division of Uttara-Kośala"² as against the mediæval city of Gauda in Bengal.³ Again, the late Mr. A. M. T. Jackson also, in connection with an inscription wherein the Rāṣṭrakūṭa king, Kṛṣṇa II, is declared to have been *Gaudānām vinaya-vratārppana-guruḥ*,⁴ observes "It is too often assumed that in the tenth century and earlier the name *Gauḍa* means Bengal. I think, however, that this is a mistake which is responsible for much mis-reading of Indian History. It was, I think, Professor R. G. Bhandarkar who first expressed doubts on the point, and suggested that Gauda meant Gonda in Oudh. The key to the riddle is to be found in Alberuni's notes on the 'Voelkertafel' of Varāhamihira (Sachau's Alberuni's

Gauda is Bengal
Everywhere
in Indian
Literature

Doubts
expressed by
Cunningham
and Jackson—
entirely
baseless

1 मृदुभाषियोऽनुरागवत्यो मृदुप्रयस्य गौड्यः । *Kāmasūtra*, p. 127

2 *Reports of the Archaeological Survey of India*, Vol. 1, p. 327

3 *Ibid.*, p. 328.

4 *Epigraphia Indica*, IV, p. 283.

India, I, 300) which informs us that Gauda = Tāneshar. This explains why the Śārasvat Brahmins of the holy Sarasvatī are the Gaudas *par excellence*, and why Gauda and Vaṅga are mentioned separately in the Baroda Grant of 812 A.D. The Gaudas whom Kṛṣṇa II 'humbled' or 'schooled' were therefore the rulers of 'Hindustan' in the narrow sense, or in other words the Gurjaras themselves.¹ Most of these opinions expressed here by Mr. Jackson can be clearly shown to be absolutely wrong. In the first place, as regards the tenth century, no serious historian now doubts that the Gauda emperor Devapala who was the son of Rāṇadevī,

a sister of Kṛṣṇa II,² belonged to Bengal

Gaṇdeśvara
Devapala is
Ruler of
Bengal in
the 10th Century.

and not to the Gonda district of Cunningham or Thanesar of Mr. Jackson, so that this point need not be expatiated upon.

Devapala is called *Gaṇdeśvara* in Gurava Misra's inscription on the Garuda-pillar at Bādāl in the Dinajpur district in northern Bengal,³ and the Gaudas whom Kṛṣṇa II could have taught a lesson were the people under his relative of his. In the Baroda Grant of 812 A.D.—no doubt he refers to the Baroda copper-plates, dated 734 Śaka-samvat of Rāṣṭrakūṭa Karka II—*Gaudendra* and *Vaṅgapati* are separately mentioned,⁴ because north western and eastern Bengal formed different kingdoms at the time, while the very fact that they are mentioned together shows that these kings were close neighbours. Their defeat by the Pratihāra-Gurjara king Vatsaraja had evidently been obtained before Gopala, the founder of the Pāla dynasty of Bengal,

1 JRAS. 1905, pp. 163-4.

2 See *Gaṇḍalekhamāṇā*, pp. 36-37.

3 *Ibid.*, p. 74.

4 गौडेन्द्र-वङ्गपति-निर्जय-दुर्विदग्ध-सद-गुज्जरेश्वर-दिगर्गलतां च यस्य ।

Ind

Ant. XII. p. 160, line, 9.

consolidated Gauda, Vaṅga and Magadha into one great empire.

The *Rājatarāṅgiṇī* offers clear proof that so far west as in Kashmir also in the eighth and ninth centuries of the Christian era, Gauda was considered to be in Bengal and we must remember, as Stein observes,¹ that Kalhana is very reliable and precise as a guide to the scenes of his narrative. Thus we read of King Lalitāditya who reigned in the early years of the eighth century, that on his expedition of conquest, after vanquishing Yaśovarman of Kānyakubja, "his army proceeded with ease to the Eastern Ocean. His elephants, which there saw the land of their birth, were only with difficulty induced by the abuse of their impatient drivers to march on from the *Kaliṅga* country. Numberless elephants joined him from the Gauda lands as if attracted by friendship for the elephant [carrying] the couch of Lakṣmī, who was attached [to the king]. When his advanced troops reached the Eastern Ocean, it seemed as if the trunks of the hosts of his war-elephants grasped in the waves the hair of the Ocean."² Here we find that Gauda was near the Eastern Ocean in the neighbourhood of the *Kaliṅga* country, so that it was no doubt Bengal. In the same chapter, Kalhana also speaks of the assassination of the Gauda King who had sought refuge in Kashmir and of the wonderful bravery shown by that King's followers.³ Again we are told that Lalitāditya's grandson, Jayāpīḍa who reigned in the last half of the eighth century, while travelling incognito "entered the city of Paundravardhana, subject to the

¹ *Introduction to Rājatarāṅgiṇī*, p. 35.

² *Rājatarāṅgiṇī*, IV. 148-149.

³ *Ibid.*, IV. 323-336.

Kings of Gauda and [at that time] protected by a prince called Jayanta,"¹ and further that Jayāpīḍa married the daughter of Jayanta and showed there his valour by defeating even without preparation, the five Gauda chiefs, and by making his father-in-law their sovereign."² Here the fact that the Gaudas were ruling at Paundravardhana shows that the Gauda country was there in Bengal. Whether these events are to be regarded as based upon actual historical facts, or as creations of the poet's fancy, there can be no doubt that there was some historical tradition behind it and it is clear that there were some relations between Kashmir and Gauda in the eighth and ninth centuries and that this Gauda was in Bengal.

Coming to the seventh century we have the evidence of *Harṣacarita* wherein we find that

In the 7th Century
Harṣacarita shows
Gauda is Bengal Rājyavardhana of Thanesar which Mr. Jackson considers to be identical with the

Gauda country, was killed by the Gauda-king (*Gaudādhipa*)³ Saśāṅka, who, Yuan Chwang tells us, was the ruler of Karmasuvama in Bengal.⁴ There can therefore be no room for doubting that in the seventh century A. C. Gauda was a part of Bengal.

That Gauda meant Bengal in the sixth century also is proved to a certainty by the Haraha inscription

In the 6th Century
Haraha Inscription
says Gauda is
on the Sea of the reign of the Maukhari King Isānavarman of 554 A. C. (Vikramasamvat 611) stating that this sovereign made "the

Gaudas living on the seashore, in future to remain within

1 *Ibid.*, IV. 421.

2 *Ibid.*, IV. 46, 8.

3 गौडाधिपेन...आतरे व्यापादितमश्रौषीत् । *Harṣacarita*, Uchchvāsa VI; I C Vidyāsagara's Edition, p. 161.

4 Watters, I. p. 349; Beal, *Buddhist Records*, p. 210.

their proper realm.”² The Gaudas on the sea-coast could certainly not have lived near the hills in the Gonda district.

Varāhamihira who lived about the same time as King Isānavarman,—that is, the first half of the sixth century after Christ³—in his *Brhat Samhitā*, also places Gauda in the immediate neighbourhood of Paundra in the eastern region,⁴ and Vaṅga and Kaliṅga in the

Varāhamihira
(6th Century)
places Gauda
near Paundra
and Utkala

south-east. He thus gives a correct position for Gauda and Vaṅga, and the Taneshar of Mr. Jackson is not Gauda but Guḍa, which again, is only the second half of the name of a country the full designation of which according to Varāhamihira⁵ was *Pāṇḍugudā*, as may be seen from the way in which Bhattotpala reads the passage in his celebrated commentary on the *Brhatsamhitā*;⁶ the error of dividing the single name into two is most probably not of Albiruni who

१ कृत्वा चायतिमौचित्यसम्भवो गौडान् समुद्राश्रयान् अभ्यासिष्ट नतक्षितीश-
चरणः सिंहासनं यो जिती । *Ep. Ind.* XIV. Translated by Hirananda Sastri. M. A. *Ep*
Ind XIV. p. 126

2 Thibaut *Pāṇcariddhāntikā Introduction*, p. LV.

3 अथ पूर्वस्यामञ्जनवृषभध्वजपशमाख्यवद्विरयः ।

ज्वाघमुखसुखकर्कटचान्द्रपुराः शूर्पकर्णारव ॥

खसमगंधशिविरगिरिमिथिलसमतटोद्भाभवदनदन्तुरकाः ।

प्रागुज्योतिषलौहित्यक्षीरोदसमुद्रपुरुषादाः ॥

उदयगिरिभद्रगौडकर्पोरुद्रोत्कलकाशिमैकलाम्बदाः ।

एकपदतामसिसिक्कोशलका वर्धमानरव ॥

Brhatsamhitā XIV, 5-7 Edited by Kern

4 आग्नेय्यां दिशि कोशलकलिङ्गवज्रोपवज्रजठराङ्गाः । *Ibid.* XIV. 8.

5 गौरग्रीवोद्देहिकपाण्डुगुडाश्वत्थपाञ्चालाः । *Ibid* XIV. 3.

6 गौरग्रीवाः । उद्देहिकाः । पाण्डुगुडाः । अश्वत्थाः । पाञ्चालाः । *Brhatsamhitā*

with the Commentary of Bhattotpala. Vol. I. p. 288. Edited by Mahamahopādhyaya
Sudhākara Dvivedī.

was well acquainted with the commentary,¹ but of the Translator.

The same location of Gauda is also assigned in the work of Parasara (one of the very early Indian astronomers) who enumerates the countries in the east in the order Utkala, Pundra, Karvata, Samatata, Udra, and Gaudaka.² Certainly this indicates clearly, without any doubt, that with the guidance of Parasara we have to look for Gaudaka in the same region as Pundra, Samatata, and Udra, that is, in Bengal and not in the Gonda district. We must also here note carefully what Kern points out with regard to Parasara's work: "Interesting for the geography of India is an entire chapter which Varāhamihira only changing the form, but leaving the matter almost intact, has given in the 14th chapter of *Bṛihat Samhitā*; therefore we have to consider that chapter as really representing the geography of Parasara-tantra or perhaps yet more ancient works."³ Parāśara's exact date cannot be ascertained but as he places the Yavanas,—Greeks—in south-western India, he probably belongs to the period about the beginning of the Christian era to which period Kern assigns Garga, another ancient astronomer of the same type as Parāśara.

In the fourth century before Christ we meet with a mention of Gauda in the *Arthasāstra* of Kautilya who describes a variety of silver called "Gaudika which is the

1 *Albiruni's India*, I, p. 298. — Translated by Sachau.

2 उत्कलपुण्ड्रकर्बतसमतटोद्रगौडक ... । MM. Dvivedi's edition of *Bṛhat-samhitā* vol I, p. 287.

3 *Introduction to Bṛhat Samhitā*, p. 32.

4 *Ibid.*, p. 40.

product of a country known as Gauda.¹ The ancient commentary of Bhaṭṭasvāmin here explains that Kaṭṭilya speaks of the silver of Gauda which must have been Bengal. Gaudikam or Gaulikam was the silver from Kāmarūpa (*Kāmarūpajam*).² Here his geography is a little faulty like that of Yaśodhara who calls the Gaudas, as we have seen before, a Prācyā people living in Kāmarūpa. Evidently to commentators living in the far south or west, the distance between Bengal and Kāmarūpa which are contiguous countries, was immaterial, especially as the boundaries varied quite often with the advent of every ambitious monarch. The commentators prove at least the fact that according to Indian tradition, Gauda was in the East and not in the region near Thanoswar or Gonda. We may also observe that Kaṭṭilya's name for Kāmarūpa is *Pāra-Lauhitya*,³ or 'the Trans-Lauhitya country'—the country on the other side of the Brahmaputra. Evidently therefore Kaṭṭilya's Gauda was not Kāmarūpa, but must have been the same as the Gauda of Parāśara who was not much removed from him in date.

It must now be amply clear that the country that was known as Gauda in ancient times, was a part of Bengal and it seems more than probable that it is in Bengal also that we have to locate the Gaudapura of Pāṇini⁴ who says that when the words *Arista* and *Gauda* stand before the word *pura* so as to form the words *Aristapura*, and *Gaudapura*, the acute accent is placed

Gaudapura of Pāṇini must have been the City of Gauda in Bengal

1 तुल्योद्भूतं गौडिकं काममलं कयूकं चाकशालिकं च रुप्यम् ।

Arthasāstra, p. 83. Translation, Shama Sastri, p. 10.

2 गौलिकं कामरूपजं तगरुप्याभम् ।

Bhaṭṭasvāmin on Arthasāstra. See *JBOR*, Vol XI, Pt. II p. 62

3 *Arthasāstra*, p. 78.

4 उरे प्राचाम् । अरिष्टगौडपूर्वे च । *Pāṇini*, VI. 99-100.

on the final syllable of the first member. The only *pura* or city bearing the name of Gauda at any time was situated in Bengal. No city of the same name occurs in the Gonda district or anywhere else in India.

The only passage that shows the existence of a Gauda country in the Gonda district is found in a verse that

occurs in the list of kings of the Ikṣvāku

A Gauda-*deśa*
near Vikāśī is
mentioned only
in some Purāṇas

family in the *Matsya*, *Kūrma* and *Linga* Purāṇas, as pointed out by Cunningham²,

where Śrāvastī is said to have been founded

by Śrāvasta of that dynasty in the Gauda-deśa. The corresponding passage in the other Purāṇas, for example, *Vāyu*, *Viṣṇu*, *Bhāgavata* etc., speaks of the foundation of Śrāvastī by king Śrāvasta but does not mention the Gauda-deśa. This *Gauda* therefore must have been merely a Sanscritization by some writers of the local name *Gonda* and hence it is no wonder that it was very rarely used in literature. It is nowhere found in any record of

It occurs nowhere
else in Literature
or Inscription

historical importance whether literary or epigraphical, it is only an unimportant local name Sanscritized in imitation of the

Gauda par excellence in Bengal. It is remarkable that in Buddhist literature where Śrāvastī and the country around is frequently referred to, *Gauda* is nowhere mentioned. The *Gauda* of Kautīlya and early geographical works and of inscriptions was no doubt, in Bengal; it acquired a great political importance since the later Gupta times, and even before that, formed a well-known province of Eastern India. There is every reason to believe that the *G a u d a p u r a* of Pāṇini was the capital of this *Gauda* country.

१ श्रावस्त्यश्च महातेजा वस्तुकस्तत्सुतोऽभवत् ।

निर्मिता येन श्रावती गौडदेशे द्विजोत्तमाः ॥

Matsyapurāṇa, 12. 30. Yāgyavalki edition. This passage has been quoted by Mr. B.C. Mazumdar, *JRAS.* 1905, p. 412.

In culture the Gaudas had won a distinct position for themselves in early times and created an independent style of poetic composition—the *Gaudī-rīti*, and it is positively certain that Gauda here refers to Bengal and not the Gonda district.

Gaudī-Rīti of Rhetoricians is the Style of Bengal

We have already seen Bāṇabhaṭṭa speak of Śaśāṅka, the king of Bengal (Karnasuvarṇa of Yuan Chwang) as *Gaudādhipa*. When the same author in one of the introductory verses¹ to his *Harṣacarita* speaks of the fondness for a display of sonorous words (*akṣara-dambara*) as the characteristic of the people of Gauda, he cannot mean by the word any other country than Bengal. Daṇḍin, the author of the *Kāvyaḍarśa*, who also is generally supposed to have flourished about the same time as Bāṇa, i.e., the seventh century after Christ, expatiates at some length on the differences of the two styles of Vīdarbha and Gauda and besides, speaks of them as the Southern (Dākṣiṇātya) and the Eastern (Paurastya) styles.² This characterisation of the *Gaudī* as the *Paurastya* or the Eastern style shows that the Gauda of Daṇḍin must have been in Eastern India and without doubt, Bengal, in as much as we find his contemporary, Bāṇa, placing Gauda in Bengal.

A comparison with the *Nāṭyaśāstra* of Bharata and the *Kāvya-mīmāṃsā* of Rājaśekhara leaves, moreover, no room for doubt that *Gaudī-rīti* was the style

1 श्लेषप्रायमुदीचयेतु प्रतीक्ष्येष्वर्थमात्रकम् ।

उत्प्रेक्षा दाक्षिणात्येषु गौडेष्वक्षरदम्बरः ॥

Harṣacarita Introductory verse, No. 7.

2 Winternitz *Geschichte der Indischen Literatur*, iii. p. 11 ff.

3 अतो नैवमुप्राप्तं दाक्षिणात्याः प्रयुज्यते ।

इत्यनालोच्य वैकर्म्यमर्थालङ्कारदम्बरो ॥ 1. 60

अपेक्षमाणा बहुधे पौरस्त्या काव्यपद्धतिः ॥ 1. 50.

Kāvyaḍarśa edited by Jivananda Vidyasagara.

of Bengal. Thus the *Nāṭyaśāstra* which is much earlier than *Kāvya-darśa*, mentions four styles (*prāṇṭhis*),—*Āvanti*, *Pañcāla-madhyamā*, *Dāksinātyā* and *Odra-Māgadhi*,¹ of which the last two correspond to the *Vaidarbhi* and *Gaudī* styles of *Dandin*² and it is apparent that what Bharata calls *Odra-Māgadhi* or the style of Orissa-Magadha is called *Gaudī* or *Paurastyā* by *Dandin*, and Bharata expressly tells us that his *Odra-Māgadhi* flourished in Bengal, Orissa, Magadha, *Prāgjyotiṣa*, *Tāmralipta* and the adjoining countries.³ That this *Odra-Māgadhi* is identical with *Gaudī* is made clear by *Rājesekhara* who shows the connection between the earlier and the later ways of enumeration; he says that in the countries *Anga*, *Vaṅga*, *Suhma*, *Biahma*, *Pundra*, etc. the *Odra-Māgadhi Prāṇṭhi* and the *Gaudīyā Riti* were prevalent and he cites in this connection a verse describing the Gauda ladies (*Gāulāṅganāsū*)⁴ There can, therefore be no doubt that the *Gaudīriti* of the rhetoricians refers to Bengal.

1 आबन्ती दाक्षिणात्या च तथा वैवोद्मगाधीः ।

पाञ्चालमध्यमा चेति विज्ञेयास्तु प्रवृत्तयः ॥

Bhāratiya-Nāṭya-Sāstram, VI. 26, Edited by Grosset.

2 वैवोद्मगादीयौ वदन्ते प्रफुटन्तरी

Kāvya-darśa, 1. 40.

3 अङ्गा वङ्गाः कलिङ्गरश्च वत्सार्खवौद्मगाधाः ।

पौण्ड्रा नैपालिकाश्चैव अन्तर्गिरिवहिरिगाः ॥

तथा प्रवङ्गा ज्ञेया मल्लदा मल्लवर्त्तकाः ।

अङ्गोत्तरप्रभृतयो भार्गवा भार्गवास्तथा ॥

प्रागज्योतिषाः पुलिन्याश्च वैदेहास्तत्रालसिकाः ।

प्राच्यप्रभृतयश्चैव युञ्जन्ति शोद्मगाधीम् ॥

Nat., Grosset, XIV. 45-47.

4 अथ सर्वे प्रथमं प्राचीं दिशं शिशिरुर्वत्राङ्गवङ्गवत्सार्खवौद्मगाधा जनपदाः तत्राभि-
युञ्जन्ता तमोमेयीयं वेषं यथेष्टमतेविह । स तत्रत्याभिः स्त्रीभिस्त्वक्रियत । सा प्रवृत्तिरोद्-
मगाधी । तथाविधाकल्पयति तथा यद्व्याम्वकीकृतः समासवदनुप्रासकद्योतवृत्तिपरम्परागम-
जगाद सा सागौदीया रीतिः । *Kāvya-mīmāṃsā*, Gaskell's Oriental Series No. 1; edited
by G. D. Dalal and R. Anantakrishna Shastry, p. 8; for *Odra-māgadhi* the text wrongly
gives *praudramāgadhi*, but the learned editors [give the correct reading in their note
(p. 8 of notes).

The country of Paundra is not mentioned by Vātsyāyana, but is once referred to by the Commentary to illustrate the sport of *Kadamba-yuddha* in which, it is said that instead of the soft balls of Kadamba-flower, the Paundras used sticks and stones. Mithilā is similarly mentioned by the commentator in connection with a local sport¹.

The only other place that Vātsyāyana mentions in Eastern India is Pātaliputra at the request of the courtesans of which city, Dattaka composed his monograph on the section of the *Kāmasāstra* dealing with them². Beside this, Yaśodhara, the Commentator, considers Pātaliputra to be implied by the term *Nagara* in two passages of Vātsyāyana, it being perhaps, in his opinion, the 'nagara' *par excellence*: thus he explains the word *Nāgarikyāh* in a passage by *Pātaliputrikyāh*³, and *Nāgarakāh* in another, by *Pātaliputrakāh*⁴. Yaśodhara has not stated on what authority, or from what considerations, he was led to offer this explanation, but bearing in mind his poor knowledge of the geography of Eastern India, as we have seen before, this identification is not worthy of any serious consideration. We can, therefore, have no hesitation in rejecting his identification as a mere haphazard guess. Besides, the very fact that Vātsyāyana mentions Pātaliputra expressly when speaking of Dattaka, precludes the supposition that

1 कदम्बयुद्धानि... यथा--पौण्ड्रानाम् युद्धं क्वचित्कचिद्दृश्यते । *Kāmasāstra*, p. 55.

2 पाण्ड्यालानुयायम् । मित्रालापवेष्टितैः पाण्ड्यालक्रोडा, यथा मिथिलायाम् ।
Ibid., p. 54.

3 तस्य वपुः वैशिकमधिकरशः पाटलिपुत्रिकानां गणिकानां नियोगादस्यः
पृथक्चकार । *Ibid.* p. 6.

4 नागरिक्य इति । पाटलिपुत्रिक्यः । *Ibid.* p. 127.

5 नागरकाः पाटलिपुत्रकाः । *Ibid.* 166.

he should use another word when speaking of the same place in a different part of the same book. We shall presently discuss the question of the location of Vātsyāyana's *Nagara*.

Another country which was apparently in the Prācyā division is *Gonarda*, implied in the name *Gonardīya* of one of the predecessors of Vātsyāyana¹. It is doubtful, as we have already pointed out², whether this *Gonardīya* is the same as the grammarian *Gonardīya* and Kielhorn is most probably right in holding that the latter cannot be the same person as Patañjali, the author of the *Mahābhāṣya*³. The country of *Gonarda* is located by some Indian scholars in Kashmir, and by others in Oudh⁴. The first view has its origin probably in a fancied connection with the Kashmir kings called *Gonanda*⁵, or rather *Gonarda*, as they are more correctly styled by Kalhana⁶. There is no reason to think that *Gonarda* was the Punjab as Mr. N. L. Dey does, because it was conquered by *Gonarda* of Kashmir⁷. All that we can say with certainty about the location of *Gonarda* is that it is a country in the Eastern Division of India. The *Kāśikā-vṛtti* gives the example *Gonardīya* in illustration of the rule of Pāṇini according to which the suffix 'cha' is aded to names of Prācyā countries whose first vowel is 'e' or 'o'. Again, the *Matsya-Purāna*

1 See *ante*, p. 3ff.

2 *Ibid.*, pp. 11-12.

3 *Indian Antiquary*, vol. xv, pp. 87ff. and Vol. xvi, pp. 101ff.

4 अथ च गोनर्ददेशः कश्मीरेषु इति प्राच्यः अयोध्याप्रान्ते इति पौरुषः ।

M.M. Pandit Śivadatta D. Kudala in his edition of the *Mahābhāṣya*, Int. p. 16 fn. 3

5 Cunningham, *Rep. Arch. Survey*, Vol. II, p. 10.

6 Stein, *Rājatarāṅgīnī*, Int. p. 59.

7 *Dictionary of Ancient Indian Geography* *Gonarda* in

8 एक प्राचा देशे । Pāṇini, I. 1, 75.

एक यस्याचामादिस्तत्प्राग्देशाभिधाने वृद्धसंज्ञं भवति । गोनर्दीयः

Kāśikā-vṛtti on the above,

mentions Gonarda as a country in the Prācya or Eastern division along with Prāgjyotiṣa, Puṇḍra, Videha, Tāmralipta, Magadha etc¹. . The same statement is also found in the *Brahmāṇḍapurāṇa* ². Varāhamihira, however, places Gonarda in the south³ but the location in Eastern India seems to be the correct one, as it is supported by the *Kāśikāvṛtti*, and its situation near Ayodhyā would tally with this view.

Southern India is designated by Vātsyāyana both as *Dakṣiṇāpatha* as well as *Dākṣiṇātya*, and in some cases, he speaks in general of the *Dākṣiṇātyas* ^{Dakṣiṇāpatha or Dākṣiṇātya —the Southern Division} or the people of the South, while in other passages he mentions some of the individual provinces making up the southern region. With regard to the area comprised in the Southern Division, the Commentator explains that the country to the south of the river Narmadā or Nerbudda was called *Dakṣiṇāpatha*⁴; this agrees well with the limit fixed by Rājasēkhara in his *Kāvyaṁīmāṃsā* where we are told that *Dakṣiṇāpatha* lies to the south of the city of Māhismatī⁵, that is, Māndhātā on the Nerbudda⁶; Bharata in his *Nāṭyaśāstra* which belongs to about the same period as *Kāmasūtra*⁷ also gives a definition of *Dakṣiṇāpatha* which virtually agrees with the above: he says that *Dakṣiṇāpatha* is the area containing the mountains Mahendra, Malaya, Sahya etc, and besides, that the *Dākṣiṇātya* or the southern style (*pravṛtti*) is found

१ प्रागज्योतिषाश्च पुण्ड्राश्च विदेहास्ताम्रलिप्तकाः ।

शाक्य-मागध-गोनर्दाः प्राच्या जनपदाः स्मृताः ॥

Matsya-Purāṇa, ch 114. V. 45.

² *Brahmāṇḍa-purāṇa*, Bha. 16.

³ *Bṛhat-Saṁhitā*, ch. XIV, 12.

⁴ नर्मदाया दक्षिणेन देशो दक्षिणापथः । *Ibid.* p. 128.

⁵ माहिष्मत्याः परतो दक्षिणापथः । *Kāvyaṁīmāṃsā*, p. 93.

⁶ Fleet, *JRAS.*, 1910, p. 444.

⁷ Winternitz. *Geschichte der Indischen Litteratur*, III. p. 3. fn. 3.

in vogue in all the countries between the Vindhya and the Southern Sea'.

Dakṣiṇāpatha is mentioned by Vātsyāyana in connection with the custom of marriage with the daughter of the maternal uncle in that region² and the Dakṣiṇātyas are referred to four times. One peculiar custom of the South is referred to by him as consisting of something like circumcision³. Vātsyāyana refers to the peculiar way in which the Dakṣiṇātyas dress their finger-nails as distinguished from the Gaudas, while the Mahārāṣṭrakas, he assures us, follow a middle course⁴. The Dakṣiṇātyas, says Vātsyāyana, are also characterised by a fondness for delivering artistic strokes at ladies in their amorous sports as an expression of strong passion⁵. This was a local custom with them and Vātsyāyana gives several examples from the court life of the South. The women of the South, says he, bear on their bodies marks of these strokes⁶ which sometimes were so

Peculiarities of the
Dakṣiṇātyas
noted by V.

- १ महेन्द्रो मलयः सङ्घो मेकलः पलपिञ्जरः ।
एतेषु ये श्रिता देशाः सङ्घो दक्षिणापथः ।
कोशलास्तोशलाश्चैव कलिङ्गा वक्त्रोऽम्बलाः ।
द्रविडान्द्रा महाराष्ट्रा वैष्णवा वै वामवासजाः ॥
दक्षिणापथ्य समुद्रस्य तथा विन्ध्यस्य चान्तरे ।
ये देशास्तेषु युज्यन्ते दक्षिणापथ्या तु नित्यम् ॥

Bhāratiya Nāṭyaśāstra, Edited by Grosset XIV. 39—61.

२ मातुलकुलानुवर्ती दक्षिणापथे । *Kāmasūtra*, p. 200.

३ दक्षिणापथ्यान् लिङ्गस्य कर्णयोरिव व्यथनं बालस्य । *Ibid* p. 274.

४ इत्येते कर्म्मसहिष्णूनि विकल्पयोजनाद् न स्वेच्छावपातीनि दक्षिणापथ्यानाम् ।
Ibid, p. 115. मध्यमान्युभयभाजिमहाराष्ट्रकायामिति ।

५ कीलामुरसि कर्तरीं शिरशि विद्धां कपोलयोः सङ्घिकां स्तनयोः पार्श्वयोश्चेति पूर्वैः सह ग्रहणमष्टविधमिति दक्षिणापथ्यानाम् । *Ibid*, pp. 147—8.

६ तद्युक्तीनामुरसि कीलानि च तत्कृतानि दृश्यन्ते, देशसालम्ब्यमेतत् । *Ibid*, p. 148.

violent as to deprive them of their lives. It was by just such a stroke—the *Kartari* imparted on the head—that Kuntala Śātakarṇi Śātavāhana killed his chief queen, Malayavatī,¹ the Chola king killed the courtesan, Citrasenā, by a similar stroke on the chest, called *Kilā* in the technical language of the *Kāmasūtra*,² and a stroke, the *Viddhā*, aimed at the forehead of a dancing girl by Naradeva, who, as the Commentary informs us, was Chief of the Pāṇḍya king's forces, made her lose an eye.³ Besides, he refers to an evil practice of the *Dākṣiṇātyas*.⁴

Besides the general mention of the people of the Deccan, Vātsyāyana delineates some peculiarities in the character of the women of *Draviḍa* (*Draviḍa* and *Vanavāsi* *dyah*)⁵ and *Vanavāsi* (*Vānavāsi*)⁶. Yaśodhara, whose ignorance of the geography of the East, as we have seen, was quite lamentable, shows an accurate knowledge of the location of the countries of the South. Thus he says, the *Draviḍa Viṣaya* was to the south of the *Karṇāṭa* country (Kanara of modern days) and the *Vanavāsa-viṣaya*, he says, was to the east of the province of *Koṅkana*. In connection with this mention of *Vanavāsi* by Vātsyāyana, Mahāmahopādhyāya Haraprasad Sastri in his lectures on *Magadhan Literature* has expressed the opinion that the ancient name, *Vaijayantī*, "became *Vanavāsi* about the begin-

1 कर्तव्यां कुन्तलः शातकर्णिः शातवाहनो महादेवीं मलयवतीम् जघान । Ibid., p. 149.

2 रतियोगे हि कीलया गणिकां चित्रसेनां चोलराजो जघान । Ibid. p. 149.

3 नरदेवः कुसाणिर्द्विधा दुष्प्रयुक्त्या नटीं काणां चकार । The Commentary explains, नरदेवः पाराङ्क्यराजस्य सेनापतिः । Ibid., p. 149.

4 अथोरतं पायावपि दाक्षिणात्यानाम् । Ibid., p. 141.

5 मृद्यमानारचाभियोगान्मन्दं मन्दं प्रसिञ्चन्ते द्राविड्यः । Ibid., p. 127.

6 मध्यमवेगाः सर्वसहाः स्वाङ्गप्रच्छादिन्यः पराङ्गहासिन्यः कुत्सिताङ्गोलपहव-परिहारिण्यो वानवासिन्यः । Ibid., p. 127.

7 कणाटविषयाहन्निष्तेन द्रविडविषयः । Ibid., p. 127.

8 कोङ्कणविषयात् पूर्वेष्व वनवासविषयः । Ibid., p. 127.

ning of the Christian era", and thence he derives an argument in favour of his theory that Vātsyāyana is to be placed in the first century A. C. But we find from inscriptions that the name Vaijayantī continued for several centuries of the Christian era. Thus we find Vipuhakāḍa-Cūṭukulānanda Sātakanni calls himself V a i j a y a n t ī—p u r a - r ā j ā in an inscription on a pillar in front of the Kallesvara temple at Malavalli in the Shikarpur Taluka of Mysore.² As Fleet observes, "This king of Vaijayantī, that is Banawāsi in the North Kanara district, Bombay, may be referred to any time in or about the first or second century A. D."³ In a later inscription on the same pillar the Kadamba king, Śivakhada-Vamma or Śivaskandavarman calls himself the 'lord of Vaijayantī' and Rice has "marked its date as about 250 A. D."⁴

Vātsyāyana also mentions V i d a r b h a or Berar twice in his work in connection with the abuses in the king's harem⁵, and the Commentary explains that the country to the south of Kālāñjara was called Vidarbha⁶. Another people, the Vatsagulmas are also mentioned in the same connection as the Vaidarbhas and are to some extent characterised by similar abuses; among both these peoples, we are informed by Vātsyāyana, beautiful women were sent to the king's harem⁷. This agreement is not to be wondered at, in as much

Vidarbha
and Vatsa-
gulmaka

1 *Magadhan Literature*, p. 87.

2 *Epigraphia Carnatica*, Vol. vii, p. 251.

3 *JLAS*, 1905, pp. 804-5.

4 *Ep. Car.* vii. Introduction, p. 6.

5 रूपवतीर्जनपदयोषितः प्रीत्यपदेशेन मासं मासाथं वा वासयन्त्यान्तःपुरिका वैदर्भीयाम् । ** स्वैरेव पुत्रैरन्तःपुराणि कामचारैर्जननीवर्जमुपयुज्यन्ते वैदर्भकायाम् ।

Ks. pp. 287 and 294.

6 कासाञ्जरादक्षिणेन विदर्भो नाम देशः । *Ibid.*, p. 288.

7 महामात्रेश्वराणामन्तःपुराणि निशि सेवार्थं राजानमुपगच्छन्ति वात्सगुल्मकानाम् । ** प्रेष्याभिः सह तद्वैवाञ्जराकपुत्रान् प्रवेशयन्ति वात्सगुल्मकायाम् ।

Ibid., p. 287 and p. 294. Cf. Note 5.

as we learn, from Rājasekhara's *Kāvyaṃīmāṃsā* that Vatsagulma was a city in the Vidarbha and that it was a favourite haunt of the god of love¹. The Commentator, Yaśodhara, says that in the Dakṣiṇāpatha there were two brothers called Vatsa and Gulma, and the country where they lived was designated Vatsagulma². Evidently he had no personal knowledge of the place and his information was gathered from some such work as Kṣemendra's *Brhatkathāmañjarī* where we are told that Somaśarmā, a Dākṣiṇātya Brahmin had two sons named Vatsa and Gulma³ whose nephew (sister's son) was Guṇādhyā, the author of the *Brhatkathā*, the great storehouse of stories in Pāṣāṇī Prakrit. The same story is told also in the *Kathāsaritsāgara*⁴, and the two brothers Vatsa and Gulma are also mentioned there; but in neither of these stories is there any record of the foundation of the city, which, as we learn from Rājasekhara, was situated in Berar. By the time that Yaśodhara wrote his Commentary, the name Vatsagulma must have gone out of use.

The people of the Andhra country, which the Commentator tells us, was in the Dakṣiṇāpatha, to the east of the Karpāṭa-Viṣaya⁵, is referred to several times. The Andhra ladies are referred to in two passages⁶ and Vātsyāyana speaks

1 तत्रास्ति मनोजन्मनो देवस्य क्रीडावासो विदर्भेषु वत्सगुल्मं नाम नगरम् ।
Kāvyaṃīmāṃsā, p. 10.

2 वक्षिणापथे सोदर्यौ राजपुत्रौ वत्सगुल्मौ तान्यामधवासितो देशो वत्सगुल्मक इति प्रतीयते । *Kāmasūtra*, p. 288.

3 अभूतां वक्षिणापथस्य द्विजतेः सोमशर्मनः ।
वत्सगुल्माभिधौ पुत्रौऽथुतार्यौ कन्यका तथा ॥

Brhatkathāmañjarī, Kāvyaṃīmāṃsā edition, I, 3, 4.

4 *Kathāsaritsāgara*, Lambaka I, Tatparya 6; Nīlmapasāgara edn., p. 15ff.

5 कर्णाटविषयात् पूर्वेष्वान्ध्रविषयः । *Kāmasūtra*, p. 126.

6 प्रकृत्या मृदुरो रतिप्रिया अशुचिरुचयो निराकाराश्चान्ध्यः । तदान्ध्रीषु प्रायेनेति संवेशनप्रकारा वाञ्छवीयाः । *Ibid.* p. 126 and p. 135.

of a custom by which a newly married damsel among the Andhras was sent to the king's harem on the tenth day with some presents¹.

The Mahārāṣṭrakas whose country is located by Yaśodhara between the Narmadā and the Kārnāṭa district², are mentioned in two passages, one of which refers to the method of dressing the finger-nails of the men³ and the other gives some characteristics of the ladies⁴ who are said to have been fond of all the sixty-four Pāñcāla arts.

Another indirect mention of a southern country is that implied in the name of Dāṇḍakya, the Bhoja king who met with extermination along with his whole family and kingdom for ravishing a Brahmin girl⁵. This is one of those passages which have apparently been quoted by Vātsyāyana from the Arthasāstra of Kauṭilya.⁶ The story is related in the Uttarakāṇḍa of Rāmāyaṇa⁷ how the flourishing dominions of Dāṇḍakya were changed into the forest of Dandaka. The Bhoja kings ruled in the south not only at the time of Kauṭilya but also much earlier; they go back without any doubt to the age of the Brāhmanas, and most probably, even so far back as the Rgvedic period. Thus we are told by a passage in the Aitareya Brāhmaṇa that in the south, the kings of the Satvats were called Bhojas and

1 प्रजाजयस्यकन्या दशमेऽहनि किञ्चिदौपायनिकमुपगृह्य प्रविशन्त्यन्तःपुरमुपमुक्ता एव विमुञ्चन्त्यन्तःपुरान्नामाय । Ibid., p. 297.

2 नर्मदाकर्णाटविषयोर्मध्ये महाराष्ट्रविषयः । Ibid., p. 127.

3 मध्यमान्युभयभाजि महाराष्ट्रकानामिति । Ibid., p. 115.

4 सफलक्षुःषट्प्रयोगरागिन्योऽप्लीलपल्लवाक्येप्रियाः शयने च सरमसोपक्रमा महा राष्ट्रिक्यः । Ibid., pp. 126-127.

5 यथा दाण्डक्यो नाम भोजः कामाद् ब्राह्मणकन्यामभिमन्यमानः सक्कुराष्ट्रो विन नाश । Ibid., p. 24.

6 Eng. trans. of Kauṭilya's Arthasāstra by B. Shamasastry, Introduction, p. xi

7 Bombay edition, Chapters 52-54.

8 Ait. Br. viii. 14.

a passage in the *R̥gveda*¹ mentions Pākasthāman, the Bhoja; besides, other passages in the *R̥gveda* and the comments in the *Bṛhaddevatā* on them, show clearly that B h o j a as the designation of a line of kings was well known in the *R̥gvedic* era².

A western division with general characteristics is not mentioned by Vātsyāyana and it appears that there was no uniformity of character and habits in Western India as in the *Prācya* country and the *Dākṣiṇātya*. We have already

The Western Division

referred to the land of the five rivers with the Indus as the sixth, i.e., the Punjab in the north-west in connection with the *Udīcya* division and only the countries in the South-West now remain to be dealt with. Vātsyāyana

mentions the ladies of *Mālava* and *Avantī*³, the former being properly the Eastern or *Pūrvā-Mālava* with its

Mālava and Avantī

capital at *Vidiśā*, and the latter, Western or *Apārā-Mālava* with its capital at *Ujjayinī* as the Commentary correctly points out⁴. *Avantī* and *Mālava* are also separately mentioned in Bharata's *Nāṭyaśāstra* where we are told that the people of *Avantī*, *Sorāṣṭra*, *Mālava* etc have the same style as *Avantī*⁵. Another name for eastern *Malava* was *Ākara* as we find from *Bṛhat-Saṃhitā* which mentions *Ākara* among the countries in the South West⁶ as also from several inscriptions of the *Śātavāhanas* where we find *Ākara* and *Avantī*

1 R. V. viii. 3, 24.

2 The matter has been exhaustively dealt with by me in *Aryan Occupation of Eastern India*, p. 46 and pp 59-62.

3 *Kāmasūtra*, p. 125.

4 अवन्तिका उज्जयिनीदेशभवाः । ता एवापरमालव्यः । Ibid. p. 125

5 अवन्तिका वैदिशिकाः सौराष्ट्रा मालवास्तथा । *Nāṭyaśāstra* xiii. 29 (Kātyāyana's edn.). Grosset reads—आवर्तिका etc. (xiv. 4).

6 फणगिरियदनमाकरकणप्रवेयपारशवशूद्राः । बर्बरकिरातखण्डकव्यागयानीरवन्तिकाः ॥

Bṛhat-Saṃhitā XIV. 18.

mentioned side by side¹. These inscriptions and also coins go to show that the two Mālavas were by the first century A.D. included in the empire of the Śāta-vāhanas², but with the disruption of that empire, they must have again become independent, as their separate treatment by Vātsyāyana shows.

The Ābhīras are mentioned prominently. The Ābhīra ladies are said to be the same in their likes and dislikes with the ladies of Mālava³, and the love intrigues of the ladies in the harems of Ābhīra kings are also referred to. In this connection we are told that the Ābhīra harem was defended by guards who bore the designation of Kṣatriyas⁴, showing that the Ābhīras themselves had not yet acquired the status of Kṣatriyas and it seems that these latter were employed as guardians of the royal seraglio, in consideration of the lesser chance of their communication with the ladies than of warders taken from their own clan. An Ābhīra Kottarāja or king of Kotta, which, the Commentator informs us, was a place in Gurjarāta (modern Gujrat) is mentioned as an illustration of the dangers to kings in entering the houses of others on love intrigues. The Commentary gives the detail that this Ābhīra king had entered the house of Śreṣṭhī Vasumitra to meet his wife, and there he was assassinated by a washerman employed by the king's brother who had a claim to the throne⁵.

1 *Ep. Ind.* VIII, p. 44 and p. 60.

2 *Camb. Hist.* I, p. 533.

3 परिष्वङ्गचुम्बनतस्त्र्यम्बूषणप्रधावाः सतवर्जिताः प्रहसन्ताभ्या मासव्य
आभीर्यम् । *Kāmasūtra*, p. 125.

4 कत्रियसंज्ञकैरन्तःपुररक्षिभिरेवाथ साधयन्त्याभीरकानाम् । *Ibid.* p. 294.

5 गूर्जराते कोट्टं नाम स्थानं, तस्य राजानमाभीरनामानं, परभवन्नगत्तमिति
श्रेष्ठिबलमिच्छत्य भायांमधिगन्तुं तद्वनगतं, रजको राज्याह्वेयं तद्भ्रात्रा प्रयुक्तो जघान ।
Ibid., p. 28

Saurāṣṭrakas, or the people of Surāṣṭra, that is, the peninsula of Kathiawar, are mentioned in connection with the practice of the city as well as the country women among them, of living in the royal harem either individually or in a body for sporting with the king¹. Lāṭa or Northern Kathiawar is referred to twice,—some characteristics of the ladies of Lāṭa being given in one passage² and those of the men in another³.

The people of Aparānta are referred to several times; in one passage the Aparānta ladies are said to resemble those of Lāṭa⁴, and another refers to an immoral custom prevalent among the Aparānta people that they sent their own handsome wives to kings and high officers in order to win their favour⁵. A third passage states that in Aparānta, the king's harem was not so strictly guarded as in other parts of India⁶. As regards the location of the province, the Commentary says that the Aparānta country was situated near the Western Sea. It is now generally considered to be "Northern Konkan with a capital at Śūrpāraka (now Sopārā)"⁷ but very often the name appears to have been applied to designate a much wider region from Malabar to Sindh. Kālidāsa, for

1 राजकीयार्थं नगरस्थित्यो जनपदस्थित्यश्च संघश्च एकश्च राजकुलं प्रविशन्ति सौराष्ट्र-काश्चामिति । Ibid., p. 287-8.

2 चण्डवेगा मन्दसौकुलता आपरान्तिका स्तव्यश्च । Ibid., p. 126.

3 ऊरुसंधिबाहुनाभिमूलेषु लटानाम् । Ibid., p. 103.

4 See note 2.

5 दर्शनीयाः स्वभार्याः प्रीतिदायमेव महाभाजराजभ्यो ददत्यपरान्तिकानाम् । Ibid., p. 287.

6 नातिसुरक्षितत्वादापरान्तिकानाम् । Ibid., p. 294.

7 पश्चिमसमुद्रमार्गेण । Ibid., p. 126.

8 See *Ind* p. 60.

example, appears to have used the word in its literal sense of "the land on the western boundary line" or the "western marches" including the entire-coast line from Malabar to Sindh. He makes Raghu cross the Sahya range or the Western Ghats between the two peaks Malaya and Dardura¹ which are no doubt Dodabetta in the Nilgiri District and the Anaïmalai hills of which the highest is the Anaïmudi peak; here is in fact the well-known Palghat gap which forms the only wide opening through the Western Ghats in these regions and through which the Railway line crosses the Ghats. Next, we are told that Raghu's immense army, bent upon conquering the Aparānta country, filled up, as it were, the narrow strip of land between the Ghats and the Sea, and the very next verse takes us to Kerala characterised by its noble palms² and extending, in its widest signification, as far north as Kangarote river near Goa in North Kanara³. Immediately after this, the poet speaks of the date palms⁴ which flourish most in the north, especially in the dry, arid regions of Sindh and in the verse following, he again speaks of the sea paying tribute to Raghu through the kings of Aparānta⁵. Apparently therefore the whole western coast from Kerala up to

¹ स निर्विषय यथाकामं लोष्टालीनचन्द्रौ । स्तनाविव दिशस्तस्याः शैतो मलय
वदुःशौ । *Raghuvarṇam*, IV, 51.

² भयोत्पुष्टविभूषणानां तेन केरलयोक्ताम् ।
अलकेषु चमुरेणुषु वाप्रतिनिधिकृतः ॥
मुरलामालोद्धतमगमस्कैतकं रजः ।
तयोधवारबाणानमयलपटवासताम् ॥
अभ्यभूयत वाहानां वरतां गान्धिमिजितैः ।
वर्मभिः पवनोद्धतराजतालीवनध्वनिः ॥ *Ibid.*, IV, 54-56.

³ See *J.R.A.S.*, 1897, p. 867.

⁴ खज्जुरोस्कन्धनद्यानां मदोदगारसगन्धिषु ।
कटेषु करिनां पेतुः पुंनागेभ्यः शिलो मुलाः ॥

⁵ अथकाव किजोदन्वान् रामायाभ्ययितो ददौ ।

Sindh was included in Kālidāsa's Aparānta. Sir R. G. Bhandarkar was the first to identify Aparānta with the western coast : he says, "Aparānta must be the western coast below the Sahyādri; for, Kālidāsa represents Raghu, in the fourth canto of the Raghuvamśa to have crossed the Sahya to conquer that country, and to have by means of his immense army made the sea appear 'as if it touched the Sahya mountain.'"¹ Dr. Bhagavanlal Indraji following him, says, "It corresponds with modern Konkana, the district extending from Gokarna, in the Karwar collectorate to the Damān Gaṅgā, the frontier river of Gujrāt, or perhaps even further north to the Tāpī."² He quotes in support of his statement a passage from the Commentary to the Kamasutra and a passage in the Mahābhārata, where it is asserted that Arjuna visited all the holy places in Aparānta up to Prabhāsa in Kāthiāwār. Dr. G. Bühler in a note also accorded his agreement with this view.⁴ Pundit Indraji also observes⁵ on the authority of the *Viśvakoṣa* quoted by Mallinātha that Śūrpāraka or Sopārā was the capital of Aparānta. Dr. Burgess also agrees with this view.⁶

On the evidence offered by the Aparānta coins; however, General Cunningham shows Aparānta to extend farther north and also to include territories considerably inland. Thus Cunningham observes, "Aparāntika is placed by Varāhamihira in the western division of India

Coins show that Aparānta extended to Sindh

1 *Trans. Second Int. Congress of Orient.* (1874), p. 313.

2 *Ind. Ant.* vii, p. 259

3 सोऽपरान्तेषु तीर्थानि पुण्यान्यायतमानि च ।

सर्वानेवानुपज्येन जगामामितविक्रमः ॥

समुद्रे पश्चिमे यानि तीर्थान्यायतमानि च ।

तानि सर्वाणि गत्वा स प्रभासमुपजग्मिवान् ॥

4 *Ind. Ant.* vii, p. 263.

5 *Ibid.*, p. 259.

6 *JBBRAS.* XV p. 274. See *Ind. Ant.* 1901 p. 387.

along with Sindhu-Sauvira and Pañcanada, or Sindh and the Punjab." He further argues, "The coins of the Aparāntikas, bearing the inscription *Aparāntasa Mahārājasa*, were found chiefly in Rajputana about Nimach and Ajmer, by Colonel Stacy, while my own specimens have been obtained in north Rajputana and Mathurā. For these reasons I conclude that the country known as Aparāntika or "West Land," was actually in the west of India, and that it did not extend geographically to the south of the Nerbada. Politically Sopara and other places to the south of that river may have been included." But this is not the view of Kālidāsa as we have shown above. Yet, at the same time, it has to be admitted that Cunningham's argument has much force. Fleet also points out that "One of the Aśoka edicts classes the Yavanas, Kāmbojas and Gandhāras as *Āparānta*," and thinks that *Aparānta* includes "the Konkan, with also Northern Gujrat, Kathiawad, Cutch and Sindh." But as we have shown above, Kālidāsa takes it further south and includes the whole of the Malabar coast in it. It is difficult to say what region exactly is meant by *Vātsyāyana* but we can form a guess from the context in which it occurs. In the group of *sūtras* where *Aparānta* occurs, *Vātsyāyana* is illustrating a local custom (*Desapravṛtti*), and all the people that he mentions belong to south-western India : thus they occur in the order—*Andhras* (whose dominions had before the days of *Vātsyāyana* extended to the western coast and Mālava), the *Vatsagulmas* and the *Vidarbhās*, (both of whom belong to Berar), the *Aparāntas* and lastly the *Saurāṣṭrakas*. *Aparānta* of *Vātsyāyana* appears therefore to be the western coast including the Konkan and extending to the south

1 *Coins of Ancient India*, pp. 192—3.

2 *Ind. Ant.* xxii, p. 178 and *J.R.A.S.*, 1910, p. 427.

of Kathiawar. It did not include Saurāstra, nor Sindh in as much as the *Saindhavas* are mentioned separately.

These latter are only once mentioned in connection with the love affairs of the ladies in the king's harem.¹ The Commentary informs us that the Saindhava people dwelt in the land to the west of the Indus.²

The question now remains for us to determine the position of Nagara referred to in Vātsyāyana's *Nāgarikyāḥ* and *Nāgarakāḥ*. The Commentary is

Nagara—a
City in present
Jaipur State

certainly right in holding that they are proper names referring to a particular place

and are not used in the literal sense of 'the women or men of a city' in general, and this will be evident from the context in which they occur. In neither of the cases is there any contrast between the town and the village. Both the words are used in connection with other proper names, the former in the order—*Andhryāḥ*, *Māhārāṣṭrikyāḥ*, *Nāgarikyāḥ*, *Drāvidyāḥ*, *Vānavāsikyāḥ* etc., and the latter in the order *Āhicchatrikāḥ*, *Sāketāḥ*, *Nāgarakāḥ*.³ In the second case it is found that the names are those of well-known towns, Ahicchatra, the capital of the North Pañcāla and Sāketa or Ayodhyā, and the conclusion becomes irresistible that *Nagara* is also the name of a particular town, and as we have seen that Vātsyāyana is more familiar with Western India than with the other parts of the country, we are led to expect Nagara in this region. We find here 'the great ancient city of Nagara'⁴ the ruins of which now lie scattered over an area of nearly four square miles in extent in the territory of the Mahārājā of Jeypore, 25 miles to the south-south-east of

1 परिक्रान्ताः कर्मकराश्चान्तःपुरेष्वन्यदिबिद्धा अन्येऽपि तद् पात्रे सन्वतानाम् ।

Kāmarūtra, p. 294

2 सिन्धुनामा नदस्तस्य पश्चिमेन सिन्धुदेयस्तत्र भवानाम् । Ibid. p. 295.

3 See *Ks.* pp. 126-7. and p. 166.

4 Cunningham's *Report of the Archaeological Survey of India*, vol. vi, pp. 161-162.

Tonk and 45 miles to the north-north-east of Bundi". Mr. Carlleyle who made an archæological survey of the place, picked up here several thousands of very ancient types of coins, many of the punch-marked variety and many bearing the legend *Jaya Mālandina* in Brāhmi characters.² The city is not very far from Malwa and we think the democratic coin-legend speaking of the "Triumph of the Mālava people" refers to the celebrated Mālava-gana who are known to have instituted the era now called the Samvat.³ There is another ancient city *Nāgarī* or *Tambabati Nagari* (about eleven miles north of Onitoro) which has been identified with the Madhyamikā of Patanjali⁴; this city might also claim identity with Vātsyayana's *Nagara*, but I think the former is the more probable one, as the latter was evidently called *Majhamikā* or *Madhyamikā*⁵ about the beginning of the Christian era, and probably also a few centuries later. Pāṇini appears to have known *Nagara* as the name of a particular city as it appears in Pāṇinī knew a city called *Nagara* the *Gaṇa* or group *kattryidi* referred to in one of his Sūtras⁶. The *Kāśikā* commentary enumerates fifteen names as belonging to this class. That the word *Nagara* in this list is older than the *Kāśikā* and is a proper

1 *Ibid.*, p. 162.

2 These coins are described by Mr. Carlleyle and also by Sir A. Cunningham; *Ibid.*, pp. 180-3, also Cunningham, vol. XIV, p. 150.

3 Fleet, *Gupta Inscriptions*, pp. 87, 158; *JRAS.*, 1912, pp. 995-8, and 1914, p. 747. Prof. D.R. Bhandarkar, *Ind. Ant.*, 1913, p. 161; Thomas, *JRAS.*, 1914, pp. 1012-3. etc.

4 Carlleyle, *op. cit.*, pp. 200 ff.; Cunningham, Vol XIV p. 146. See also Prof. D.R. Bhandarkar, *The Archaeological Remains and Excavations at Nāgarī*, Mem. Arch. S of India, No. 4.

5 The coins found here bear the legend *Majhamikāya Sibiṇapadana*, Carlleyle, *op. cit.*, p. 202.

6 कस्यादिनो उक्तः । Pāṇinī, iv. 2, 95. Prof. D.R. Bhandarkar who first drew attention to this sūtra, says in the *Indian Antiquary*, 1911, p. 54. footnote 45, "Nagara as the name of a town, was known to the author of Kāśikā." He considers *Nagarhol* or *Īṣṇādā* as the *Nagara* from which the *Nagar Brāhmaṇas* derived their name.

name, appears from what the *Kāśikā* says in connection with another *sūtra* of Pāṇini (IV, 2, 128); it states that *Nagara* is read in the *Kattryādi* group as the designation of a particular city as it occurs in company with other such names there.¹ From a city called *Nagara* also the *Nāgari* alphabet might have derived its name. The existence of a city called *Nagara* therefore cannot be questioned. There is, however, no justification for holding that the *Nagara* we have referred to was the city where Vātsyāyana composed his work, it being only one of the many places that he has mentioned in illustrating his *sūtras*; the utmost that we can say is that from the uncompromising and straightforward manner in which he has exposed the evils practised by the king's officials and queens, he must have belonged to a *Gana-rājya* or a democratic government like the city of the Mālavas described above. This is also apparent from the importance he attaches to the assembly of citizens (*nāgarikasamavaya*) alluded to before.

It is hopeless to attempt to decide definitely which part of India Vātsyāyana belonged to. Some scholars (including Mahamahopādhyāya Haraprasād Śāstrī) hold that Vātsyāyana wrote his *Kāmasūtra* at the city of Pāṭaliputra, but there is hardly any justification for this belief in the book itself. It depends mainly upon the Commentator's identification of Vātsyāyana's *Nagara* with Pāṭaliputra which, as we have seen, is absolutely without any founda-

Vātsyāyana did not belong to Magadha or Pāṭaliputra

१ कर्त्तादिषु तु संज्ञायामेव साहचर्यात्संज्ञानगरं पठ्यते तस्मिन् नागरेवकमिति प्रत्युदाहारम् । *Kāśikā* on Pāṇini, IV, 2, 178. The last part of the quotation would have *Nāgareyaka* as the correct form of derivative to designate a citizen of this particular *Nagara*, but Vātsyāyana has apparently not followed Pāṇini here, perhaps in deference to popular practice. The *Kāśikā* in accordance with the *sūtra* of Pāṇini, here lays down that the form *Nāgaraka* is derived from *Nagara* to signify abuse or expert knowledge (कुरुसन्-प्रावीहययोः), otherwise, it will be *Nāgara*, and the example given to illustrate this point is नागरा ब्राह्मणाः. Does it show that *Nāgara* Brāhmanas were known to *Kāśikā* ?

tion. It is remarkable that Vātsyāyana has got nothing to say of the people of Magadha. In his days, Magadha was still a great country and not extinct like Pāñcāla, and its capital was still the greatest city in India. There is, therefore, no reason why Vātsyāyana should not mention the characteristics of the people of Magadha, as he has done with regard to those of other parts of India. It is argued by some (who favour the theory of Vātsyāyana being a man of Pāṭaliputra himself), that he did not like to calumniate his own people by expatiating on their sexual abuses. But this argument cannot hold, inasmuch as our author has not everywhere enumerated mere defects or abuses, but has not unoften delineated simple and faultless customs and habits without the least suggestion of any evil in them. It was open to him to bring out the good points in their character, as he has done in the case of the men and women of Gauda. We cannot think of any other reason than personal ignorance of the country of Magadha and its people for this omission on the part of Vātsyāyana. MM Haraprasād Śāstri has pointed out that in the introduction to the *Harṣacarita*, Bāṇa who belonged to the *Vātsyāyana-gotra* says that his ancestors dwelt at some place in Magadha and hence he has argued that all the Vātsyāyanas in literature must have belonged to the same country¹. This is a large generalisation which it is hard to accede to. There are Brahmins of the *Sāṅdilya-gotra* now in Bengal; it would hardly be a sane conclusion to derive from this fact that all the Sāṅdilyas that lived at any time in India were Bengalees, that the author of the *Sāṅdilya-sūtras*, for example, hailed from Bengal. Our Vātsyāyana was separated from Bāṇabhaṭṭa by about four centuries, and according

¹ *Magadhan Literature* p. 73 ff.

to the findings of the Mahāmahopādhyāya himself, by not less than six. Is it not rather rash to imagine that they belonged to the same family located in the same spot for these many hundreds of years?

Now, we observe that though Vātsyāyana possesses more or less knowledge of all parts of India, yet he appears to have been acquainted more thoroughly with South-Western India than with the other portions. Of the country from Rajputana to the south up to the

V knows S. W.
India more
thoroughly than
any other Part

Konkan coast, he speaks of almost all the various provinces and peoples. For example, he speaks of *Avantī* and *Mālava* (i.e. Eastern and Western Mālava), *Aparānta*, *Lāṭa*, *Saurāṣṭra*, *Vidarbha*, *Mahārāṣṭra*, etc., he mentions twice the *Vatsagulmakas* of Berar and the *Andhras* and the *Ābhīras* are mentioned again and again, and he treats them with a wealth of detail which is not observed in his delineation of the peoples in other parts of India. Of the countries to the North-West he speaks of the people of *Sindh* and the *Punjab* and of some customs of the *Bāhlikā* country or *Bactria*. The people in the South he knows only as the *Dākṣiṇātyas* and their country as *Dākṣiṇāpātha* and he once mentions the *Drāviḍas* and only incidentally a *Colarāja*. The people in the East he speaks of as the *Prācyas*, "the Eastern people," though he seems to know the *Gaudas* and makes a collective mention of *Vaṅgāṅgakalīṅga* in one passage. He does not, as we have seen, even once speak of *Magadha*, nor does he notice any characteristics of the people of its capital, and of the entire country from *Magadha* to *Rajputana* he has very little to say. Once only he speaks of the *Madhyadeśa* and once each of the *Saurasenās*, *Sāketa* and *Ahicchatra*.

This meagre mention of the countries of the central and eastern portions of Northern India and the detailed description of the customs of Western India makes it abundantly clear that Vātsyāyana had personal knowledge of the western portion alone, and that his information about the eastern regions was derived probably from the works of his predecessors like the treatise on the *Vaisika* section of the science of Erotics by Dattaka of Pāṭaliputra. That Vātsyāyana belonged to Western India may also be guessed from the fact that he makes a large number of quotations from Āpastamba's *Grhyasūtra*¹ as we have shown before; and it is known that the Vedic school of the Āpastambins flourished in Western India, specially in the land of the Andhras.²

1 See *ante*, pp. 12-14.

2 Buehler, *Āpastamba Dharmasūtra*, Introduction, p. xxxii.

CHAPTER III

SOCIAL LIFE IN ANCIENT INDIA :

AS DEPICTED IN VĀTSYĀYANA'S KAMASUTRA

I CASTES AND OCCUPATIONS

Vatsyayana in the *Kāmasūtra*, presents a beautifully vivid and realistic picture of various aspects of social life in India about seventeen hundred years ago. Though mainly concerned with erotics, yet he throws light on many an obscure side of Indian society, furnishing facts and circumstances hardly available from any other source. From his work we get a picture of ancient Indian society under the operation of the *Varnasrama Dharma* of the religious law-books and while discussing the ideals and forms of marriage, Vātsyāyana gives us an insight into the actual life of the young people, their loves and jealousies, their courtship and coquetry. He depicts the gay life of the *Nāgaraka*, the city-bred man of fashion of his days—his house and gardens, his daily round of pleasures, his sports and festivities, his many-sided culture and refinement. He furnishes a picture of the Indian home, of the sweet, pure and devoted Indian wife, the mistress of the household and controller of the family purse. From Vātsyāyana also we can glean an account of the arts and crafts that flourished in this age of fine aesthetic tastes and artistic pursuits, and we see how the artiste, the *ganikā*, by virtue of her intellectual accomplishments and skill in the fine arts, occupied a position of no mean importance in society. At the same time, we realise that the merry life depicted in Vātsyāyana's work, representing, as it does, but one side

of the entire Indian social structure, supplements the picture as obtained from the *Dharmaśāstras*, and the ideal life, according to Vātsyāyana, is one in which the three elements of *dharma*, *artha* and *kāma* are harmoniously blended together.

As in the *Dharmaśāstras* and the other sacred literature of India, we find, in Vātsyāyana's work, Indian

society founded upon the fourfold classification of the entire people into *varṇas* or castes, and the fourfold division of the life of each individual into *āśramas* or

stages. Vātsyāyana himself declares that the very existence of the social structure is effected by the observance of the rules rendered obligatory for the maintenance of the institutions of *varṇa* and *āśrama*; and though the subject Vātsyāyana has to deal with, does not offer many occasions for expatiating upon these matters, yet it is amply clear from casual references in the work that it was a society controlled by the *varṇāśrama* system that Vātsyāyana was depicting. Thus when referring to the various ways in which Vātsyāyana's *beau idéal*, the Nāgaraka, was to acquire the wealth necessary for leading his life in ease and comfort, Vātsyāyana

enumerates four methods of earning money, viz., acceptance of gifts (*pratigraha*), conquest (*jaya*), trade (*kraya*) and wages (*nirveśa*).^{*} Of these, as the Commentary points out, *pratigraha* or acceptance of gifts is the standard means of subsistence for a Brahmin[†], of the six kinds of work which according to Manu a

1 वार्त्थमाचारस्थितिलक्षणात्वाच्च लोभ्याप्रायाः । *Kāmasūtra* p. 20.

2 गृहीतविधः प्रतिग्रहजयक्रयनिर्वेशाधिगतैर्हैरन्वयागतैरभयेर्वा गार्हस्थ्यमधिगम्य नागरकद्वत्तं वर्तेत । *Ibid.*, p. 42.

3 कथं नागरकं प्रतिग्रहेण च विवर्तते । *Ibid.* p. 42

Brahmin may partake in, three enable him to earn a living, as Manu points out himself, viz., sacrificing for others (*yājana*), teaching (*adhyāpana*) and the acceptance of gifts from pure men (*pratigraha*)¹ and of these three again, if looked at closely, the last viz., *pratigraha*, is evidently the actual means of earning money in the case of sacrificing and teaching also, as the remuneration offered in most cases was voluntary. Vātsyāyana who was trying to condense these matters into as few words as possible in his pithy paradigms, has spoken of *pratigraha* only as the means of acquiring a fortune in the case of Brahmins, that being essentially the only method for the purpose.

In the case of the Kṣatriya, similarly, Manu declares that the bearing of arms is the means of subsistence², so that Vātsyāyana's conquest (*jaya*) is practically equivalent to it. In the same way, of the three approved means of subsistence prescribed for the Vaiśya, viz., trade, rearing of cattle and agriculture³, trade is the essential element, as the produce from cattle and agriculture have to be bartered to bring money. Lastly, in the case of the Śūdra, we find Manu ordaining for him the earning of a living as an artisan or craftsman⁴ which

- १ अद्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव षट् कर्मायथयजन्मनः ॥
पशूणां तु कर्मशामस्य त्रीणि कर्माणि जीविका ।
याजनाध्यापने चैव विशुद्धाश्च प्रतिग्रहः ॥

Mānava Dharmasāstra, X. 75-76.

२ शस्त्रास्त्रमृत्त्वं क्षत्रस्य । *Ibid.*, x. 79.

३ वणिक् पशुकृषी विशः । *Ibid.*, x. 78.

४ अथ कुर्वन्तु शुभ्रं वा गूढं कर्तुं द्विजन्मनाम् ।
पुत्रदारात्ययं प्राप्नो जीवेत्कारुण्यकर्मभिः ॥
यैः कर्मभिः प्रचरितैः शुभ्रं व्यन्ते द्विजातयः ।
पानि कारुण्यकर्मभिः सिक्पानि विविधानि च ॥ *Ibid.*, X. 99-100,

is the same as the *nirveśa* or working for wages of Vātsyāyana. This fourfold division of the means of earning money according to birth, shows that in Vātsyāyana's time, occupation was controlled by the caste in which one was born. In connection with another important matter of life also, *viz.*, marriage, Vātsyāyana speaks of the four castes, of higher and lower castes, and also on the advisability of the union between men and women of the same caste (*s a v a r ṇ a*) as we shall show in the next chapter.

The Brāhmanas he mentions several times and as receiving special respect. Blessings vouchsafed by good Brāhmanas are to be coveted by everyone, says Vātsyāyana, as a source of long life and renown¹. The gift of a thousand cows to Brāhmanas is considered to be one of the highest aims in life of a lady, even in the case of a courtesan when she is rich, although in her case the gift had to be made through a third person, as a direct gift by a fallen woman would not be acceptable to them. Even into the royal harem where the ladies were guarded against intrusion by any male person, the Brāhmana had right of entry and could converse with them separated by a screen². With regard to medical preparations for recovering health or restoring vigour, Vātsyāyana advises the use of those only that are approved of by friends and Brāhmanas³, the underlying

1. ब्राह्मणानां प्रशस्तानामाशिषः (यस्यस्यसायुष्यम्) । *Kāmasūtra*, p. 380.

2. गोसहस्राणां पात्रान्तरितं ब्राह्मणेभ्यो दानं... गणिकानां लाभातिशयः ।

Ibid., p. 340.

3. नान्तःपुराणां रक्षकयोगात् पुत्रसन्दर्शनं विद्यते । पुष्पदाननियोगात्सगरब्राह्मणा राजविदितमन्तःपुरानि गच्छन्ति - पटान्तरितस्त्रैवामालापः । *Ibid.*, pp. 286 and 294.

4. तपोयुक्तः प्रयुज्येत शिष्टैरनुगतान् विधीन् ।

नाकर्मण्येव कर्तव्यम् । *Ibid.* p. 37

idea in such recommendations being that the Brāhmana was believed to be unselfish and honest.

The Brahmanas as performing various religious functions and as forming various orders of monks or ascetics, are mentioned by Vātsyāyana : for example, the Śrotriya and the fire maintained constantly in his house for offering daily sacrifices, are referred to several times in the chapter on marriage¹, and besides, in other places. Moreover, we find a mention of the *Brahmacārin*, the *Dikṣita* or the man initiated to perform a sacrifice, the *Pratin* or the man who has taken a special vow, and the *Līngin* or person who like the *Sannyāsin* of later times, has adopted certain special dress and marks². The Commentary explains the *Līngin* as the *Parivrajaka*—the wandering ascetic who has renounced the world³.

Vātsyāyana's work amply demonstrates the fact that sacrificial performances still formed an important element in the Brahmanical faith, in as much as the setting up of large and costly fire-places or *Agni-caityas* is considered a popular form of public service along with the erection of temples, excavation of tanks, laying of parks and building of bridges etc.⁴ The sacrificial performances on a large scale (*yajña*) afforded one of the common occasions on which it was permissible for ladies to go out of their inner apartments (*antahpura*)⁵ to take part in

1 प्रतिपत्तामभिप्रैतावकाशवर्तिनीं नायकः स्त्रोत्रियगारादग्निमानाय्य कुशाना-
स्तीर्य यथास्मृतिं हुत्वा च त्रिः परिक्रमेत् । *Ibid.*, pp. 219-220.

2 स्त्रोत्रियस्य ब्रह्मचारिणो दीक्षितस्य वृत्तिनो लिङ्गिनो वा । *Ibid.*, p. 351.

3 लिङ्गि प्रवृजितः । *Ibid.*, p. 301.

4 देवकुसुतडागारामाणां करणं, स्थलीयामग्निचैत्यानां निवन्धनं, गोसहस्राणां...
मास्योभ्यो दानम् । *Ibid.*, p. 310.

5 आवाहे विवाहे यज्ञे गमनं सखीभिः सह गोष्ठीं देवताभिगमनमित्यनुज्ञाता कुर्यात् ।

Ibid., p. 226.

the public or private festivities. Again, the utility of religious or scientific treatises (*Śāstra*) for the performance of concrete practical works like sacrifices (*yajñas*)¹, is referred to by Vātsyāyana, and moreover, he adds that priests officiating at sacrifices (*yājñikāḥ*), even though ignorant of grammar, were able to apply at the sacrificial rites (*Kratuḥ*) the principle of *ū h a* or drawing of inference which depends upon a knowledge of grammar². These sacrificial festivities which the maidens went out of their homes to join, also afforded opportunities, according to Vātsyāyana, to a youngman for choosing his partner for life and winning the love of the girl of his selection³. At the sacrificial festivities again, the amorous lover sought for an opportunity of arranging a rendezvous with his mistress with the help of a female go-between⁴. Thus we observe that *Grhya* or household sacrifices like those performed at the household fire of the Śrotriya, as well as the more elaborate *Śrauta* rites on a large scale, formed common occurrences in the society that Vātsyāyana depicts.

Of the second caste in the social order, we find the Rājā playing a prominent part in society in Vātsyāyana's days, but it is evident that the Rājā or king, though generally a Kṣatriya, was not unoften derived from other classes like the Ābhīras, and sometimes

1 अलौकिकत्वाददृष्टार्थत्वादप्रवृत्तानां यज्ञादीनां वाक्यात् प्रवर्तनम्, लौकिकत्वाद् दृष्टार्थत्वाच्च प्रवृत्तेभ्यश्च मांसभक्षणादिभ्यः शास्त्रादेव निवारणं धर्मः । *Ibid.*, p. 12.

2 अस्ति व्याकरणासित्यवैयाकरणाय अपि याज्ञिका ऊहं कतुषु प्रयुज्यते । *Ibid.*, p. 26.

3 यज्ञे विवाहे यात्रायास्तृप्तये व्यसने प्रेक्षणकव्यापृते जने तत्र तत्र च दृष्टेऽज्ञिताकारां परीक्षितभावमेकाकिनोऽनुपक्रमेत् । *Ibid.*, p. 213.

4 स तु देवताभिगमने यात्रायास्तृप्तिक्रीडायां जलावतरणे विवाहे यज्ञव्यसनोत्सवेऽव्यनुत्पते चौरविभ्रमे जनपदस्य चकारोदये प्रेक्षाव्यापारेषु तेषु तेषु च कार्येऽपि ।

Ibid., p. 274.

perhaps he was a Brahmin. The word *Kṣatriya* is used by Vātsyāyana only once, and even there, as the special designation of a class of guards employed by the Ābhīra monarchs. This passage tells us that the seraglios of the Ābhīra kings were guarded by sentries who bore the designation of *Kṣatriyas*¹. This shows apparently that the Ābhīras themselves were not Kṣatriyas, but were outside the fourfold classification of Indian society, and that they employed these Kṣatriyas considering them to be more trustworthy in guarding the harem than their own tribesmen.

The Vaisyas and the Śūdras are not expressly mentioned by Vātsyāyana, but we have seen that their caste ^{Vaiśya and Śūdra} occupations are referred to by him, and besides, he mentions a number of artisans and craftsmen whose occupations are in some way connected with the life of luxury and ease that the Nāgaraka led. These are the Mālākāra—'the maker of garlands', the Gāndhika—'the perfumer', the Rajaka and the Nīlikusumbharañjaka—'the dyer and the cleaner of clothes, the Nāpita—'the barber', the Śauṇḍika—'the vendor of spirituous liquors', the Tāmḇūlika—'the seller of betel leaves', the Suvārṇika or Suvārṇakāra—'the goldsmith', the Manikāra—'the jeweller', the Vaikaṭika—'the diamond-cutter', the Kuśilāva—'the actor', the Gāyana—'the singer' and so on². We may compare with these last the artiste spies of Kautilya having opportunities of spying the private character of citizens, viz. the actor (*nāṭa*), the dancer (*Nartaka*), the singer (*Gayana*), the

¹ क्षत्रियसंज्ञकैरन्तपुररक्षिभिरेवार्थं साधयन्त्याभीरकानाम् । Ibid., p. 224.

² मालाकारगान्धिकाशौण्डिकरजकनापित... (AS., p. 300)... सुवर्णकारमणिकारवैकटिकनीलीकुसुम्भरञ्जकादिषु... (p. 259), ...ताम्बूलिकसौवर्णिक... (p. 69), कुशीसुवर्णागन्तव्य... (p. 50), 'परिवारकुसुमान् संपादकानामनवैहासिकान् । (p. 306).

musician (*Vādaka*), the man who lives on his tongue (*Vāgjjivana*) and the bard (*Kuśīlava*)¹. Many of the craftsmen no doubt formed separate castes that varied according to their occupations but were commonly included under the general name of *Sūdra*. We have a mention of some females that were skilled in the arts, the *Śilpākārikā*—‘a woman practising the arts’, the *Natī* or *Nāṭakīyā*—‘the actress’, and the *Kalāvidagdhā*—‘the female artiste’². Here also we are reminded of Kaṭilya’s *Silpavatyaḥ striyaḥ*,—‘the women proficient in the arts’, who had access to the inner apartments of the people³. He speaks of the *Silpakārikā* also⁴.

Of the higher professions, we have a reference to the astrologer (*Daiyajña*)⁵ and the physician (*Vaidya*)⁶. There is no indication in Vātsyāyana’s work to show whether they formed separate castes. The *Vaidya* probably occupied a respectable position, in as much as in two passages in the *Kāmasūtra*, he is mentioned with the *Mahāmātra* as an influential person and in another passage, the *Vaidya* is considered to be a person whose favour is worth acquiring by a courtesan⁷. The literature used by the *Vaidya*, that is the science of

1 नटनसकयायनवादकवाग्जीवनकुशीलवाः स्त्रियश्चाभ्यन्तरं चारं विद्युः ।

Arthasūtra p. 21.

2 ततो वेद्या अभ्यन्तरिका नाटकीयाश्च । *KS.* p. 24 - तन्निष्ठक्यः कलाविदग्धाः

...व्याख्याताः । *Ibid.*, p. 57.

3 अन्तर्गृहचरास्तेषां कुञ्जवामनपरदकाः ।

शिल्पवत्यः स्त्रियो मूकाश्चित्राश्च स्लेच्छजातयः ॥ *AS.* p. 21.

4 शिल्पकारिकाः कुशीलवा दास्यो वा । *AS.* p. 21.

5 वैद्यज्ञा । *KS.* p. 300.

6 शूरो वैद्यश्चेति । *Ibid.* p. 301.

7 वैद्यमहामात्रभवनसंनिधौ । *KS.* p. 257. वैद्यमहामात्रयोरुपकारक्रिया कार्यहेतोः ।

medicine is called *Vaidyaka* by Vātsyāyana and the *Āyurveda*, or the 'science of life' is also mentioned along with the *Veda* and the *Vidyātantras*, i.e. works on various branches of science¹.

Vātsyāyana mentions a number of government officials, but there is nothing to indicate their caste. Their position in society, however, appears to suggest that they must have belonged to the higher castes, but they need not necessarily have belonged to the Brahmin or the Kṣatriya castes. We find that the Rāṣṭriya or governor appointed by the emperor Candragupta Maurya, in Western India, was the Vaiśya Puṣyagupta and the man holding the same position in Aśoka's time was the Yavana Tuṣṭāpa, while Rudradāman's governor was the Pahlava Suviśākha², of foreign extraction no doubt, but thoroughly Indianised.

In the first place, the *Mahāmātra* is mentioned many times in the book, side by side with the king, as of a very high position in society. Vātsyāyana, when writing his work, had in mind as his prospective readers the daughters of kings and *Mahāmātras* who were likely to profit by his book, because in the first place, as he observes, among females it was specially they who received a liberal education—had their intellect sharpened by a study of the literature on a subject (*śāstra*)³. On festive occasions near the house of the *Mahāmātra*, a lover would try to meet and win over the lady he

1 रसवीर्यविपाका द्विश्चमांसस्यापि वैद्यके ।

कीर्त्तिता इति तत् किं स्याद्भक्षणीयं विचक्षणीयैः ॥ KS. p. 170.

आयुर्वेदाच्च वेदाच्च विद्यातन्त्रेभ्य एव च ।

आप्तेभ्यश्चावबोद्धव्या योगा ये प्रीतिकारकाः ॥ p. 371.

2 Juvagadhp Inscription of Rudradāman. *Ep. Ind.* viii. p. 43.

3 सत्यपि कुरु या गच्छिष्य रात्रिस्तु

KS p. 60

loved¹. A person who was in the good books of the Mahāmātra was considered a desirable lover by the hetaræ². The favour of the Mahāmātras was sought to be won by men in some parts of India in ways that were far from honorable, and certainly not sanctioned by codes of morality³. Vātsyāyana advises the Mahāmātras never to enter another's house on any amorous expedition, because other people would imitate the conduct of great men like themselves, and he adds that just as the sun, high up in the sky, is watched by all people in his journey across the heavens, similarly the movements of the Mahāmātras are keenly watched by men; therefore they should not do anything that was unworthy or dishonourable. Vātsyāyana also speaks of persons that were harassed by the Mahāmātras⁴ and he speaks in similar terms of the Rājavalābha or the favourite of the king⁵ who was marked generally by violent and sinister conduct. The Mahāmātra of Vātsyāyana appears to be, as in the Arthasāstra of Kauṭilya⁷, a designation for high government officials in general, including provincial governors, as in Aśoka's edicts. Besides the Mahāmātra, Vātsyāyana also mentions the

1 मित्रार्हातिमहामात्रवैद्यभवनसंनिक्षेपे विवाहयज्ञोत्सवव्यसनोद्यानगमनादिषु ।

Ibid., pp. 267-8.

2 राजनि महामात्रं च सिद्धः । KS. p. 300.

3 महामात्रं श्वराशामन्तःपुराणि निशि सेवार्थं राजानमुपगच्छन्ति... दर्शनीयाः स्वभार्याः प्रीतिदायमेव महामात्रराजभ्यो ददति । KS. p. 287. एतैरेव कारकैर्महामात्रसंबद्धा राजसंबद्धा वा सत्रैकदेशचारिणी काचिदन्या वा कार्यसंपादिनी विधवा पञ्चमीति चारायकाः । p. 65

4 न राज्ञां महामात्राणां वा परभवत्प्रवेशो विद्यते, महाजनेन हि चरितमेवं दृश्यतेऽनुविधीयते च । सवितारमुद्यन्तं त्रयो लोकाः पश्यन्त्यनुद्यन्ति च गच्छन्तमपि पश्यन्त्यनु प्रतिष्ठन्ते च । तस्मादशक्यत्वाद् दर्शनीयत्वाच्च न ते कृथा किञ्चिदाचरेयुः । KS. p. 287.

5 महामात्राभितक्षानाम् । KS. p. 285.

6 तस्यैव राजबहुमस्य कौर्यप्रभावाधिकस्य... KS. p. 349.

7 AS pp. 16 and 20

Mañtrin on whose shoulders rested the heavy burden of state,¹ as a person who should never have anything to do with filthy practices.² This *Mañtrin*, the pillar of the state, seems to be the Prime-minister and superior to the *Mahāmātras*, or he may be a member of the *Mantri-pariṣad* of Kaṭilya.³ Of the superior officers, Vātsyāyana also speaks of the *Dharmasthas* or *Dharmādhipakṣas*, the dispensers of law and justice⁴ and four of the *Adhyakṣas* or superintendents in charge of the departments of state, beside the *Uttarādhyakṣa* or a superior officer in general.⁵ These *adhyakṣas* or departmental superintendents mentioned by Vātsyāyana, are only such as come in contact with women in the ordinary course of their duties and have thus opportunities, as Vātsyāyana avers, of winning their love without much risk to themselves. Such an officer is the *Gavādhyakṣa* who had access to cowherdesses.⁶ The *Sūtrādhyakṣa*, the Superintendent of spinning and weaving, had dealings with widows, helpless women and female mendicants⁷ who spun yarn for the Government and brought it to him for his approval and also for their wages; Kaṭilya gives a fuller list of such women—"Widows, cripple women, mendicant or ascetic women (*pravrajitā*), women compelled to work in default of paying fines (*danda-pratikārinī*), mothers of prostitutes, old women-servants

1 मन्त्री वा राजधर्षरः । KS. p. 170.

2 न कारयेदौपरिष्टकम् । KS. p. 170.

3 AS. I. 15.

4 धर्मस्थेषु व्यवहारयेदिति । KS. p. 343. धर्माधिकरणस्थाः, p. 300.

5 अङ्गुशभूत उत्तराध्यक्षोऽस्यागमिष्यति स्वामी पिता वा । KS. p. 343.

6 यथा ब्रजयोषिभिः सह गवाध्यायस्य । KS. p. 282. गोध्याय of Kaṭilya

AS. II. 29.

7 ————— । Ibid. p. 282.

of the king, and prostitutes (*devadāsī*) who have ceased to attend temples on service, shall be employed to cut wool, fibre, cotton, panicle (*tūla*), hemp and flax,"¹ The *Panyādhyakṣa*—the Superintendent of merchandise—the same as the *Panyādhyakṣa* of Kautilya, has dealings with women in the course of purchase and sale of various articles². But he says that honest women also often earn a living for themselves by spinning: "Those women who do not stir out of their houses (*anīṣkāśinyah*), those whose husbands are gone abroad, and those who are cripple or girls, may when obliged to work for subsistence, be provided with work (spinning out threads) in due courtesy through the medium of maid-servants (of the weaving establishment)." He therefore prescribes strict rules so that they may work with honour: "Those women who can present themselves at the weaving house shall at dawn be enabled to exchange their spinning for wages (*bhāṇḍavelanavini-mayam*). Only so much light as is enough to examine the threads shall be kept." Besides, he provides punishment if the Superintendent is tempted to look at the faces of such women or presumes to talk with them on any other topic except that of the business immediately in hand.³

A similar person is the *Nāgara*, the officer in charge of a city, that is, the Superintendent of the city police who in his rounds in the town at night meets wandering women going to meet their lovers and has power over them, in as much as he comes to be in possession of the secrets of their movements.⁴ In the

1 Shama Sastri's Translation of the *AS.* p. 140.

2 *अथविहारे पश्यीष्यतस्व* । *KS.* p. 233.

3 *AS.* Shama Sastri's Translation, p. 141.

4 *मर्द* *राष्ट्रकीर्तिनागरस्य* *KS.* p. 233

villages also the government officer, *Āyuktaka*, in charge of a village, when he is a young man and the son of a leading husbandman himself, has easy access to the village-women who can be won over simply for the asking and who are called *Carṣants*.¹ With them he gets into contact on various accounts such as in works which they have to render without wages (*viṣṭi*), in storing and taking out things from the store-house, in cleaning the house, in work on the fields, in receiving cotton and wool and the fibrous skin of flax and hemp, in accepting yarn spun by them, and in sale, purchase and exchange of various articles.²

The *Aśvādhyakṣa* or the Master of the horse is also referred to in another connection.³ Two female officers, the *Kañcukīyā*, the female overseer of the women's apartments and the *Mahat-tarikā* are mentioned by Vātsyāyana as employed in the harems of kings.⁴ They are employed by the queens in sending messages accompanied by various presents to the king.⁵ In the dramas we generally find male officers of advanced years employed as the *Kañcukin* or Chamberlain, but here a woman is found to be so appointed.

We may add here a few words with regard to the institution of *Āśrama* which, as we have already seen,

1 ग्रामाधिपतेरायुक्तकस्य हस्तोत्थवृत्तिपुत्रस्य दूतो ग्रामीणयोर्वितो वचनमात्रसाध्या ताम्रश्चर्यस्य इत्याचक्षते चिटा । KS., p. 232.

2 तामिः सह विष्टिकर्मसु कोष्ठागाराप्रवेशे द्रव्याणां निष्क्रमणप्रवेशयोर्मन्त्रप्रतिषेधे क्षेत्रकर्मणि कर्षासोद्यातस्रीशयस्वकलादानैः सूत्रपतिप्रहे द्रव्याणां क्रयविक्रयविनिमयेषु तेषु च कर्मसु संप्रयोगः । KS. p. 232.

3 काशिराजं जयत्सेनमवाध्याकः । KS. p. 237.

4 कञ्चुकीया महतरिका वा । KS. p. 243.

5 तदादाय राजा विनीत्यमातां प्रतिप्राभृतकं दद्यात् । KS. p. 243.

Vātsyāyana speaks of as forming beside Varna, the other great foundation of Indian society¹. He makes it clearer in his introductory chapter on the realisation of the threefold goal of human life (*Trivarga*). Thus he says, "Man, whose term of life, is a hundred years, should divide the whole of this period and practise the *trivarga*, that is *Dharma*, *Artha* and *Kāma*, in such a manner that they may harmonize together and not clash in any way."² He explicitly lays down also directions for making this division. Thus he advises that in the first part of life (*Bālya*) which appears to include both boyhood and adolescence, one should devote oneself to such objects as the acquisition of learning, and in youth—*Yauvana*—to enjoyment (*Kāma*). In old age one should practise *Dharma* and further, seek the realisation of the ultimate goal of man's life viz. *Moksa* or the final emancipation from the bonds of life and death; but, he goes on, as life is uncertain, these objects should be pursued just as they come to hand. However, he enjoins strictly that until a man finishes his education, he should practise *brahmācārya*, or lead a life of perfect chastity,³ that is, as both *Manu* and *Yājñavalkya* affirm, so long as he is a student, he must not swerve from the vow of chastity (*avipluta-brahmacarya*).⁴ This is the *Brahmācāryāśrama* or the first stage of life of the *Dharmaśāstras*. The *Brahmacārin* is also referred to in the *Vaiśika* section of the *Kāmasūtra*.

Of the second stage of life, Vātsyāyana says that

¹ See *ante*, p. 98.

² शतायुर्वै पुरुषो विभज्य कालमन्योन्यानुवर्द्धं परस्परस्यानुपधात्तकं त्रिवर्गं सेवेत ।

KS. p. 11

³ बाल्ये विद्याग्रहणादीनर्थान् । कामं च यौवने । स्याद्विरे धर्मं मोक्षं च । अनित्यत्वादायुषो यथोपपादं वा सेवेत । ब्रह्मचर्यमेव त्वाविद्याग्रहणाल् । *Ibid.*, pp. 11--12.

⁴ *Manu*, iii. 2. *Yājñavalkya*, i. 52.

⁵ *Ibid.*, p. 351.

after getting one's education one should enter into the life of the householder (*Gārhasthya*), that is, one should marry and settle down as a *Nāgaraka*¹. As the *Kāmasūtra* occupies itself entirely with this period when one enjoys life, Vātsyāyana has very little occasion to speak of the third and fourth *āśramas* of the *Vānaprastha* and the *Yati* respectively. But he speaks of the *Lingins*—that is, ascetics who wore the special marks and garments of their respective sects.² Female ascetics

Ascetics—Male
and Female

find more prominent mention as *Pravrajitā*, *Śramaṇā*, *Kṣapanikā*, *Tāpasī*, *Bhikṣukī*, *Muṇḍā* etc.³ Of these, as we shall show hereafter,

the *Śramaṇā* appears to be the Buddhist nun and the *Kṣapanikā*, the Jain *Sādhvī*, while the *Tāpasī* seems to belong to the Brahmanical faith. The name *Pravrajitā* appears to be applied to female ascetics in general. The *Pravrajitā* sometimes earned a living, as we have seen, by spinning.⁴ In the case of the *Bhikṣuka*⁵ and the *Bhikṣukī* it is difficult to decide whether these are Sanscritized forms of the Buddhist *Bhikṣu* and *Bhikṣuṇī*, or mean religious mendicants in general. In the inscriptions of the Śātavāhanas who were not very much anterior to Vātsyāyana, as well as of the contemporary epigraphic records of the Kṣaharātas, we find permanent endowments being made sometimes in favour of Buddhist *Bhikṣus* and sometimes again, in favour of *Bhikṣus* of all denominations. For example, Vāsiṣṭhiputra Śrī-Pulumāvi records a grant⁶ to

1 गृहीतविद्यः.....गार्हस्थ्यमधिगम्य नागरकवृत्तं कर्तेत । Ibid., p. 42.

2 Ibid., pp. 801 and 851.

3 Ibid., pp. 65-67, 225, 275 etc. We shall speak of them more fully hereafter.

4 See *ante*, p. 107, fn. 7.

5 *KS.*, p. 300.

6 *Ep. Ind.*, viii, p. 60.

Buddhist *Bhikṣus* of the *Bhadāyāniya* sect, while *Usavadāta*, the son-in-law of the *Kṣaharāta* ruler, *Nahapāna*, records in a rock-cave at *Nāsik* that he had made a gift of some land for the *Bhikṣus* coming from all quarters, that is, as *Senart* translates, "From it food will be procured for all monks, without distinction, dwelling in my cave."¹

All these ascetics, male and female, belong to the fourth stage of life, inasmuch as they had avowedly renounced the world, though some, as we see from what *Vātsyāyana* says of them, might have been persons of questionable morals. But we must remember that *Vātsyāyana* has occasion to speak of them only as persons who were likely to be of help (*sahāya*) to *Nāgarikas* and their mistresses and besides, to courtesans, in carrying their messages of love, as they had easy access to houses of citizens, and even to the *antahpura* or the inner apartments of the ladies.² It is, besides, a dilemma for a courtesan to solve whether it would be right conduct (*dharma*) for her, or the reverse, to reciprocate the feelings of an avowed ascetic like a *Brahmacārin* or a *Līkṣṇ*, when it becomes apparent that love unrequited would bring about his death:³ one way she would be guilty of abetting a breach of the vow of chastity, and the other way, she would make herself responsible for the death of a holy man, as the Commentary explains.

To the *Vānaprastha* we have absolutely no reference at all, as the recluse in the forest was beyond the scope of the *Kāmasāstra* even as a helper in the course of love. Moreover, it seems that this Brahmanical institution of the third *Āśrama*

Vānaprastha
Stage going out of
vogue when V. wrote

1 Ibid., p. 79.

2 *KS.* p. 274, 225, 285, etc.

3 *ओत्रियस्य ब्रह्मचारिणो दीक्षितस्य वृत्तिनो लिङ्गिनो वा मां दृष्ट्वा जलसंगस्य सुमुखोमित्रवाक्यादानृगस्याश्च गमनं धर्मोऽधर्म इति संशयः ।* *KS.* p. 361.

was going out of vogue. The *Vaikhāṇasa Dharmapraśna* tells us, that it was Brāhmanas alone who passed through all the four stages, the Kṣatriyas went through only three, and the Vaiśyas two—the stages of the student and the householder¹. The Śūdra, apparently, was a householder throughout. The Great Epic shows the Kuru elders as passing to the forest life, but none of them emerged out of it into the life of the *Yati* or the *Parivrajaka* which was reserved for the Brahmins alone. Due to the influence of Buddhism and Jainism and the innate religious tendency of the Indian mind, there were many ascetics in the country—the *Līngins* of Vātsyāyana, but very few of them appear to have come through the regular course of four stages as prescribed in the *Dharmaśāstras*. It seems that the third *āśrama*, that of the *Vānaprastha*, was going out of vogue in Indian society by the time that Vātsyāyana wrote his book, though of ascetics of various denominations there was no dearth at any time.

1. ब्राह्मणस्याश्रमाश्चत्वारः । क्षत्रियस्याश्वात्म्यः । वैश्यस्याधौ । तदाश्रमिणश्चत्वारो
ग्रहणवारी गृहस्थो वानप्रस्थो भिक्षुरिति । i. 1, 10-13.

CHAPTER IV

SOCIAL LIFE IN ANCIENT INDIA AS DEPICTED IN VĀTSYĀYANA'S KĀMASŪTRA

II. MARRIAGE AND COURTSHIP

With regard to marriage, Vātsyāyana is in general agreement with the *Dharmaśāstras*, both with reference to the ideals as well as the procedure to be followed in the preliminary pourparlers leading to a settlement between the parties and also the ceremonies with which the hymeneal knot was finally tied. We have already seen how he quotes Āpastamba with regard to the selection of a bride¹. The influence of Manu upon him must have been immense, in as much as we find that according to Vātsyāyana it was Manu that separated the *Dharma* portion from the all-embracing cyclopædia of Prajāpati.-Yājñavalkya, again, according to the generally accepted view of scholars, could not have been far removed from his time,² and an agreement between the two may naturally be expected. In addition to the *Dharmaśāstra* rules, however, Vātsyāyana often looks at matters from the common sense point of view and delineates the actual state of things in his time.

In the society depicted by Vātsyāyana, no marriage could take place, as we have already seen, until a young

1 See *ante*, pp. 12-15.

2 तस्यैकदेशं स्वार्थभुवो मनुर्धर्माधिकारिकं पृथक् चकार । *KS.*, p. 4.

3 Winternitz, *Geschichte*, p. 4982 says that he cannot be earlier than the third or fourth century A.C.

man had completed his education¹, until he had passed through to the end of the Vedic lore, as Yājñavalkya asserts². Again, in his chapter on marriage, Vātsyāyana emphasises the point that it was an educated man (s r u t a v ā n) who was to look for a bride³. "It is only the educated man who is entitled to the householder's life," declares Medhātithi while expounding the corresponding passage of Manu and moreover, he affirms in the same connection, "Mere study of the Veda is not enough, its meaning also must have been mastered⁴." Even Siddhārtha, the Śākya prince was refused⁵ the hand of Gopā by her father, Dandapāni the Śākya, who according to the *Lalita vīstara*, thus made reply to the proposal for marriage offered by Śuddhodana: "His Highness the Prince has been nurtured amidst ease and comfort, while it is our family-custom that a girl is to be given away to one proficient in the arts and not to one ignorant of them. The Prince is neither skilled in the arts nor is he acquainted with the art of warfare with the sword and the bow. How then could I bestow my daughter upon one ignorant in the arts."⁶ The Prince, the same book informs us, had to exhibit his learning and prowess, his proficiency in the arts and sciences, before he could get the hand of the girl of his choice. When

¹ See ante, pp. 110-11.

² वेदं ब्रूतानि वा पारं नीत्वाप्युभयमेव वा । अविप्लुतब्रह्मसंन्यो लक्षणयां स्त्रियमुद्वहेत् ।
Yājñavalkya Sāhita, I. 51-52

³ अतुलान् शीलयेत् । KS. p. 184.

⁴ विद्वानेव हि गार्हस्थ्येऽधिक्रियते । ... अतः स्थितमेतत् नाधीत्यैव विवाहो यावह-
दार्थो नाधिगतः । Medhātithi on Manu, III, 2.

⁵ दण्डपाणिराह । आर्यकुमारो गृहे सुखसंभूतः । अस्माकं चायं कुलधर्मः शिल्पज्ञस्य कन्या दातव्या नाशिल्पज्ञस्येति । कुमारश्च न शिल्पज्ञो नाशिल्पकुलापयुद्धसाहस्य विधिज्ञः । तत् कथमशिल्पज्ञायाहं दुहितरं दास्यामि ।

Lalitavistara, ed. Lefmann, p. 143.

we bear in mind that the *Lalitavistara* was written about the same time as the *Kāmasūtra*¹, the above episode in the life of Buddha gives us an insight into the mentality of the people of the period with regard to the necessity of a liberal and technical education before marriage.

The object of marriage, according to Indian ideals, was the obtainment of a son who would be competent

V.'s Ideals of
Marriage both
Secular and
Spiritual

to offer gifts and oblations after one is gathered to one's forefathers.* Vātsyāyana although mainly concerned with the physical side of marriage, relating to the pleasures

and amenities of married life, yet is not unmindful of the other ideals of worldly gain, social position and the spiritual welfare of the couple. To him a good marriage secures the ends of *Dharma* and *Artha*,—that is, both spiritual as well as social and economic welfare and besides, progeny, increase of relatives and friends and also untarnished, genuine love. With this we may compare the five things that determine marriage according to the *Mānava Gṛhyasūtra*, viz. wealth, personal charms, learning, wisdom and friends.* The objects of marriage, says Vātsyāyana, can best be secured by a man by his acquisition, according to the laws sanctioned by the holy writ (*śāstra*), of a

Marriage only
with a Girl of
the same Caste

virgin not given to any one before, and coming from the same caste as himself.*

He further adds that with men of all the four *Varnas* in society, when love is fixed upon a

1 Winternitz, *Op. cit.*, ii, 200.

2 पुत्रार्थे क्रियते भार्या पुत्रः पितृभयोजनः ।

3 एवम् विवाहकरणानि भवन्ति—वित्तं रूपं विद्या - प्रज्ञा बान्धवा इति । *Mānava Gṛhyasūtra*, ed. Knauer, p.

4 सवर्णायासनन्यपूर्वार्थं शास्त्रतोऽधिगतायां धर्मोऽर्थः पुत्राः सम्बन्धः पत्न्यद्विस्तृप्त्यै । *KS.*, p. 154.

virgin who belongs to the same caste and who has been won in accordance with the prescriptions of the sacred laws, then it provides the means of getting lawful progeny, secures a good name in the world and besides, obtains the approval of the public. The contrary practice, he goes on, of *Kāma* or love directed towards women of the higher castes, or towards those that have been married to others, even though belonging to the same caste, is prohibited.¹ Love only, and not marriage, may be

Love, not
Marriage,
indulged with
Lower Castes

offered to a woman of a higher caste, when she is a *svairinī*, that is, of unrestrained movements—a woman who has had many lovers before,² and in such a case,

Vātsyāyana assures us, there will be no violation of *Dharma* or Law. Love with women of a caste lower than one's own, but even then not excommunicated from their own castes, with public women or with the *Punar-bhūta*, that is, widows who, unable to lead a life of continence and restraint, sought for a lover, was neither approved of as decent conduct (*śiṣṭa*), nor was it prohibited, as the object in these cases was pleasure only.³ In this last case, Vātsyāyana means to say that while such practice was not favoured by the better section of the community, it was not absolutely condemned by the public as the object of such union was simply pleasure and the woman was not expected to partake with him, like the lawful wife (*patni*), in the ceremonial rites, nor was she expected to give birth to lawful progeny as the

1 कामश्चतुर्षु वर्गेषु स्वर्णतः शास्त्रतश्चानन्यपूर्वायां प्रयुज्यमानः पुत्रीयो वशास्ये लौकिकश्च भवति । तद्विपरीत उत्तमवर्णाद्य परपरिगृहीताद्य च प्रतिषिद्धः । Ibid., p. 59

2 स यदा मन्यते स्वैरिणीयमन्यतोऽपि बहुशो व्यवसितचारित्र्या तस्यां वेश्याया मिव गमनमुत्तमवर्णिन्यामपि न धर्मपीडां करिष्यति । Ibid., p. 61.

3 अत्रवर्णास्वनिवसिताद्य वेश्याद्य पुनर्भूतं च न शिष्टो न प्रतिषिद्धः दुर्बलार्थत्वात् । Ibid. p. 5

Commentary explains¹. This is an important point to bear in mind as it serves to explain the mentality of the Indian law-givers. Offerings made by the progeny begot on such women would not be acceptable to the gods or the manes, therefore to take them to wife for having sons from them was unthinkable. Manu, though permitting *anuloma* marriage with a woman of a lower caste, including the Śūdra, proceeds, in the very same breath, most emphatically to condemn such marriage with a Śūdra woman and quotes a number of ancient authorities of whom even the most liberal would not permit a person of the twice born castes to have a son on a Śūdra woman. Thus says Manu, "According to Atri and to (Gautama) the son of Utathya, he who weds a Śūdra woman, becomes an outcast, according to Śaunaka, on the birth of a son and according to Bhṛgu, he who has (male) offspring from a (Śūdra female, alone). A Brāhmaṇa who takes a Śūdra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brāhmaṇa. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Śūdra wife's) assistance and such (a man) will not go to heaven."² Yājñavalkya condemns such marriage categorically: "What is said about the acquisition of a wife from the Śūdra caste, does not commend itself to me, for the reason that one's

1. तासु...प्रयुज्यमानो न शिष्टो न विहितः, परिगृह्यापि न प्रतिषिद्धः, सुखार्थत्वात्, तदानीं सुखार्थैव प्रवृत्तिः, न पुत्रार्था । Ibid. p. 60.

2. शूद्रावेदी पतत्यत्रेस्तथ्यतनयस्य च । शौनकस्य सुतोत्पत्त्या तदपत्यतया भृगोः ॥ शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम् । जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते ॥ देवपित्रातिथेयानि तत्प्रधानानि यस्य तु । नास्मन्ति पितृदेवास्तत्र च स्वर्गं स गच्छति ॥

own self is born in her."¹ At the present day, inter-marriage between castes is not permitted by Hindu India under any circumstances, whether with superior or inferior castes, and we already notice a stiffness growing towards the question during the few centuries that intervened between Manu and Vātsyāyana. While Manu permits *anuloma* marriage, and that even with a Śūdra girl, though under protest, Yājñavalkya would exclude the Śūdra absolutely from its scope Vātsyāyana who gives a nearer view of the actual condition of society, would not countenance anything but marriage inside one's own caste, all connection with a woman of an inferior caste (*acaravarnā*) is placed by him in the same category as love with public women, and he would not consider it as serious marriage at all.

After laying down this first requisite about marriage connected with *Dharma*, Vātsyāyana next proceeds to speak of the purely secular circumstances about which a person thinking about marriage should be satisfied. He says that to obtain the full benefits of a marriage, one should seek for mate a girl satisfying the following conditions. She should have both her parents alive, she must be younger than himself by three years or more ; she should come of a family of decent and approved conduct, possessed of wealth and rich in adherents, a family, the members of which are numerous and attached to one another, her relatives both on the father's side as well as on the mother's, should be large in number ; and for herself, she must be a girl possessed of physical charms, of

Long List of Requirements of a Bride

¹ यदुच्यते द्विजातीनां शूद्राहारोपसंग्रहः । न तन्मम मतं यस्मात्तन्नात्मा जायते स्वयम् ॥ तिस्रो वर्णानुपूर्व्येण द्वे तथैका यथाक्रमम् । ब्राह्मणक्षत्रियविशां भाव्यां क्वा शूद्रकर्मणः ॥ Yājñavalkya-Saṁhitā. I. 56-57.

excellent conduct, with lucky marks on her body ; she should have neither more nor less than the proper number of teeth, nails, ears, hair, eyes and breasts, nor should any of these limbs have been lost by her ; she should be of a sound and healthy constitution ; the young man should, of course, be possessed of all these qualities himself and must have completed his studies.¹ Vātsyāyana, perhaps feeling that a girl possessed of all these qualities would be rare indeed, quotes in the very next *sūtra* the opinion of an earlier writer on the subject, Ghoṣaka mukha, who simplifies the whole thing by advising that a man should fix his affections on a girl when he would feel himself fortunate and happy in having her and at the same time would not incur the censure of his equals².

V. advises—
"Marry the Girl
that will make
you happy"

It is not to be understood, however, that Vātsyāyana advises a young man to seek for a bride of a social rank higher than his own ; on the other hand, he specially sounds a distinct note of warning against all unequal unions, showing his intimate knowledge of the world.

Here he quotes certain verses :—"Social games, such as, for example, filling up 'bouts rimes,' marriages, and intercourse generally, should be with a man's equals, not with those either above or below him. A man marries above him when he marries a girl only to be treated by her and her friends as a servant ever afterwards ; no

Marriage to be
happy, must be
between Equals
in Social Status

1 तस्मात्कन्यामभिजनोपेतां मातापितृमतीं त्रिवर्षात्प्रभृति न्यूनवयसं शलाव्याचारे धनवति पन्नवति कुले सम्बन्धिप्रिये सम्बन्धिभिराकुले प्रसूतां प्रभूतमातापितृपक्षां स्वशील-लक्षणसम्पन्नान्मनूनाधिकारिणश्च दन्तनलक्ष्यकेशास्तिष्ठतीमरोगिप्रकृतिशरीरां तथाविध एव श्रुत्वा शीलयेत् । KS, p. 184.

2 यां गृहीत्वा कृतिममात्मानं मन्येत न च समानैर्निन्द्येत तस्यां प्रवृत्तिरिति बोध्यम् । Ibid. p. 184.

man of spirit will do that. He marries below him when he and his people lord it over the girl, that is a bad marriage; it too is censured by the good. When the love between husband and wife adds lustre to both, and is a source of joy to both families, that is the only marriage which is approved. Let a man, if he will, marry above him, and walk humbly among his wife's relations ever afterwards; but on no account let him do, what all good men disapprove of, marry beneath him."¹

With regard to the qualities of a desirable bride, Vātsyāyana again specifies certain physical and other defects which would render a girl unfit for selection. Here, as we have shown before, Vātsyāyana quotes from the *Gṛhyasūtra* of Āpastamba: thus he prescribes—"Let him give up a girl who, when the wooers come to woo, is found asleep, in tears, or out. Let him shun also these sixteen—1, a girl with a unlucky name; 2, one who has been kept in concealment; 3, one who is betrothed to another man; 4, one with red hair; 5, one with spots; 6, a masculine woman; 7, one with a big head; 8, a bandy-legged woman; 9, one with a broad forehead; 10, one ceremonially impure; 11, the fruit of an improper marriage; 12, one who has menstruated; 13, one who is or has been pregnant; 14, an old friend; 15, one who has a younger sister much handsomer than herself; and 16, one that hath a moist hand".²

Many of the terms in which these short-comings are worded are technical expressions the meanings of which are doubtful, we having to depend upon the explanation offered by the commentators. The above translation is based upon the commentary to the *Kāma-*

1 *Kāmasūtra* pp. 190-1. Trans. Peterson, *JBRAS.*, xviii. p. 117.

2 *Ibid.* pp. 113--114.

sūtra, whereas the commentators of Āpastamba such as Haradatta and Sudarśanārya, interpret some of the words in a different way. As the terms, however, are not of any great importance, we need not be detained by them.

Vātsyāyana also quotes another rule about the name of the girl—"A girl bearing the name of a constellation, a river, or of a tree is objectionable and besides a girl, the last letter but one of whose name is *l* or *r*, is to be avoided in wooing."¹ A woman who is too white or too dark in complexion, should be avoided even as a mistress and *pari passu* as a wife, and similar prohibition holds in the case of a woman afflicted with leprosy, insanity etc.,² It may be observed here that inspite of the insistence of law-givers and Vātsyāyana's support of them, the defects about names have never been considered in India as a serious disability, and they appear to have been more obeyed in their breach than in their observance. Thus in ancient times as at the present day, some of the most popular names are names, of constellations like Rohini and Citrā, of rivers like Gangā and Yamunā, or names with penultimate '*l*' or '*r*' like Apālā and Viśvavārā—authoresses of Rgvedic hymns³, and Kamalā and Tārā of later days.

Conscious that some of the many defects enumerated above are unavoidable and others are of a too technical character, Vātsyāyana, as in a previous case, when he quoted Ghotakamukha, quotes a simpler and more liberal rule from an ancient authority, in this case the Grhyasutra of Āpastamba.

१ नक्षत्राख्यां नदीनाम्नीं वृक्षनाम्नीं च गर्हिताम् । लकारेकोपान्तां च वरशो परिवर्जयेत् ॥ KS., p. 188.

२ श्रमाभ्यास्त्वैवेताः, कुष्ठिन्युन्मत्ता पतिता भिन्नरहस्या प्रकाशप्राग्धिनी रतप्राय यौवनास्तित्वेतास्तिकृष्या दुर्गन्धा सम्बन्धिनी, सखी प्रवृजिता संबन्धिसखिश्रोत्रियराज वाराह । Jñā. p. 67

"He will be a happy husband who marries the woman on whom his heart and his eye are set. Let a man not think of any other. So some say." ¹ Here Vātsyāyana approves of a selection made not according to minute and detailed technical rules, but on the general impression produced by the whole appearance. As in the everyday world, people were likely to be guided by this impression at first sight. Hence Vātsyāyana advises the parents and relatives of a girl when she has reached the marriageable age, to array her in a smart dress, and thus dressed she should sport every afternoon with her girl friends; at festivities like sacrifices, marriage celebrations, and, in fact, wherever there is a concourse of people, care should be taken to show her to advantage in society, for the reason, Vātsyāyana asserts, that such a girl is of the nature of an article of trade. ²

With regard to the comparative age of the couple to be married, Vātsyāyana prescribes that the bride should be younger by three years or more ³. In another passage which Vātsyāyana quotes from the *Grhyasūtra* of Āpastamba, an expression (*śvanujā*) is taken by the Commentator to mean "considerably less in age" and in support of his statement, he quotes a text, most probably from a *Dharma-*

1 यस्यां मनश्चक्षुषोर्निश्चयस्तस्यासृद्धिर्नेतरासाद्विदेतेत्येके । *Ibid.*, p. 188. Trans. Peterson, *op. cit.*, p. 114. *Āp. GrS.* I. 3, 20.

2 मित्यं प्रसाधितायाः सखीभिः सह क्रीडा, यज्ञविवाहादिषु जनसन्दाहेषु प्रायत्निकं दर्शनं तथोत्सवेषु च परायणवर्तमानत्वात् ॥ *Ibid.*, p. 188.

3 त्रिवर्षात् प्रभृति न्यूनवयसम् । *KS.* p. 184.

4 स्वनुजामिति, त्रिवर्षात् प्रभृति न्यूनवयसमित्यस्य शेषः सुष्ठु पञ्चाज्जातमित्ययः । यथोक्तम्—'चतुर्धाद्विष्टम् यावत्कनिष्ठां वत्सरे वरात् । कस्यां परिणयेच्छस्तां नेतरातिवयाञ्च वा' ॥ *KS.*, pp. 187—188.

śāstra, which lays down that one should marry a girl who is in the fourth to the eighth year below him, that is, who is younger in age by three to seven years, neither more nor less. But the word *svanujā* is taken by others to mean a girl who has a fine younger sister¹. The *Dharmasūtras*, however, contemplate a far greater disparity in years, the correct ratio prescribed being generally one to three. Thus we have in the *Viṣṇu-Purāṇa*: "One should marry a wife whose age is a third of one's own",² and the same rule is also laid down by the *Mahābhārata*—that a man of thirty years should marry a girl of ten³. Manu also prescribes the same thing, the relative proportion being either thirty and twelve or twenty-four and eight⁴. This seems to have been the ideal of the religious lawgivers; but Vātsyāyana seems to represent the actual state of things more closely. And it should be noticed that both Medhātithi and Kullūka in their comments on the passage of Manu quoted above, states that the rule about age was not absolute⁵ but only shows the approximate relation between the ages of the couple.

1 See Buehler, S B E. Vol. XXX. p. 257, and Peterson, J B B R A S. Vol XVIII. p. 114.

2 वषरेकगुणां भाग्यामुद्वहंत त्रिगुणः स्वयम् । *Viṣṇu Purāṇa*, III. 10. 16.

3 त्रिगुणो दशवर्षो भाग्यां विन्देत नम्रिकाम् । एकत्रिंशत्तिवर्षो वा सप्तवर्षमवाप्नुयात् ॥ *Mb.*, XIII 44. 14

4 त्रिगुणो वहेत् कन्यां द्वां द्वादशवार्षिकीम् । अष्टवर्षाष्टवर्षो वा धर्मो सीदति सत्वरः ॥ *Manu*, IX. 94.

5 इयता कालेन यवीयसी कन्या वोद्व्या न पुनरेतावद्वयस एव विवाह इत्युपदे शार्थः । अथापि न यथाश्रुतवर्षसङ्ख्यावै किं तर्हि बहुना कालेन यवीयसी वोद्व्या । *Medhātithi*. अतश्च योग्यकालप्रदर्शनपरं न तु नियमार्थं प्रायेणैतावता कालेन गृहीतवेदो भवति । *Kullūka*.

Though Vātsyāyana in the rule quoted from Āpastamba Marriage prohibits the marriage of a *rākā* or a after Puberty of Girls *phalini*¹, that is, a girl who has reached the age of puberty, yet many other passages in his book seem to show that he is speaking of virgins who have passed that age and were considerably advanced in youth; for example, he speaks of a wife just after marriage as *Vigādha-yauvanā* or advanced in youth² and many passages in his chapter on courtship presuppose a virgin who is of sufficient age to respond to offers of love. The rule of Āpastamba quoted by Vātsyāyana also appears to suggest that the bride has passed the age of puberty³—and again the rule held in common by Baudhāyana and Vātsyāyana that the *gāndhārva* was the best form of marriage⁴, seems to indicate that both the parties had passed the age of puberty. It is impossible to conceive of Gāndharva marriage before the couple could feel mutual love.

Marriage of a girl before puberty, also appears to have been equally, if not more prevalent, as is evidenced by Marriage before Puberty Vātsyāyana's section on *Bālopakrama*, that is, the courtship of a *bālā* or a girl of tender years. Similarly in a passage that we have already referred to above, he contrasts a wife who is of tender years, with one of advanced youth.⁵ This is also supported by the *Grhyasūtras* which speak of the

1 KS. p. 187 sūtra 12; Āp. Gr. Sū. 1. 3. 11.

2 विगाढयौवनायाः पूर्वसंस्तुतायाः । KS. p. 193.

3 संगतयोन्निरात्रमधःशय्या ब्रह्मवर्त्य स्नानलवणवर्जमाहारस्तथा सताहं सद्यर्ममन्त्र-स्नानं प्रसाधनं सहभोजनं च पूजासम्बन्धिदानं पूजनमिति साववर्षिकम् ।

KS. p. 191 sūtra 1; Āp. Gr. Sū. III. 8 8

4 See ante, p. 15, foot-notes 1 and 2.

5 दोषालोके विगाढयौवनायाः पूर्वसंस्तुताया, बालाया अपूर्वायाश्चान्वहारे ।

marriage of a *nagniki*, technically, a girl of ten years of age, as the most approved.¹

The truth seems to be that marriage took place of both tender girls before puberty as well as of those more advanced in years. In the earlier

Marriage of both
tender and aged
Virgins in the
Vedic age

Vedic times, including the R̥gvedic age, both these forms of marriage seem to have been in vogue. While on the one hand, there

were virgins considerably advanced in years like *Ghoṣā*, there were others like *Romaśā* for example, who were evidently married before puberty. In a hymn addressed to the *Āśvins*, the father of *Ghoṣā*, *Kakṣivat* who is supposed to have been the author, says, "You bestowed, *Āśvins*, a husband upon *Ghoṣā* growing old, and tarrying in her father's dwelling".² *Ghoṣā* in a hymn of her own also says addressing the *Āśvins*, "You *Nāsatyas*, are the good fortune of a damsel growing old in (her father's) mansion"³ and the *Brhaddevatā* adds that "in the days of old she remained in her father's house for sixty years, when she in two hymns⁴ praised the *Āśvins* who gave her a husband."⁵ *Romaśā* was jeered at by her husband, the king *Bhāvayavya* for her immaturity in years.⁶ The

1 समानवर्षांसमानप्रवरां यवीयसीं नम्रिकां श्रेष्ठाम् । *Mūnava Gr. Sū.*, I. 7. 8.

Edn. by Knauer, p. 9.

2 युवं नरा स्तुवते कृष्ण्याय विष्ण्याप्व हव्युर्विशकाय । घोषायै चित् पितृषदे वुरोयो पति जयं त्या अभिवावदत्तम् ॥ *Re. i. 117. 7. Trans. Wilson, i. 315.*

3 अमाजुरश्विजवथो युवं भगोज्जाशोश्चिदवितारापसस्य चित् । अन्वस्य विष्णा-
स्त्या कृष्णस्य चित् वामिदाहुभिजजा स्तस्य चित् ॥ *Re. X. 39, 3. Trans. Wilson, vi.*

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4 *Re. X. 39 and 40.*

5 आसीत् काञ्चवती घोषा पापरोगेन दुर्भगा । उवास षट्ति वर्गानि पितुरेव गृहे पुरा ॥
चिन्तयन्तीति सूक्ते द्वे यो वां परि ददयं सा । भर्तारं ददतुस्तस्यै सहस्रस्य च सुतं मुनिम् ॥

Brhaddevatā, vii 41. 46 and 47. *Mac Donell's Trans.* pp 262—293.

6 *Re. i. 128, 7 and Brhaddevatā. III. 156.*

story of Uṣasti Cākrāyana who lived in a village with his child-wife when there was a great famine, is also well-known.¹ Girls that were given away at the *svayamvara* must have reached youth. Sāvitrī is spoken of as *Yauvanasthā* at the time of marriage and Damayantī as *Prāptayauvanā*. Yaśodharā is said to have been born on the same day as Prince Siddhārtha.²

Vātsyāyana sums up the whole thing in a verse in his section on courtship where he says that a maiden of tender years should be won over with the help of childlike sports and playthings, a damsel come of age by skill in the arts, and a spinster of more advanced years—*vatsalā*—with the help of persons in whom she confides.³

We may now pass on to Vātsyāyana's description of *V a r a ṇ a* or choice of the bride. The selection was generally made and the marriage settled by the parents and other relatives and friends, and not by the parties to the marriage themselves, unless under exceptional circumstances. In the Vedic age too, the *V a r a* or the wooer was often a friend

1 मटवीहतेषु कुरुष्वारिक्या सह भार्ययोपस्तिर्ह चाक्रायण इभ्यग्रामे प्रदायक उवास ।

Chāndogya Up. I. 10. 1.

2 सा विप्रह्वयतीव श्रीर्ध्वकूर्त नृपात्मजा । कालेन चापि सा कन्या यौवनस्था वभूव ह ॥ यौवनस्थां दु तां दृष्ट्वा स्वां सुतां देवरूपिणीम् । अयाच्यमानाञ्च वरेनृपतिर्हः खितोऽभवत् ॥ ववगताभूत् सुतेयं ते कुतश्चैवागता नृप । किमर्थं युपतीं भर्तुं न चेनां सम्प्रयच्छसि ॥

Mtt. III. 21. 2, 25; 31; 293. 4. स समीक्ष्य मन्त्रीपालः स्वां सुतां प्रत्युपदिशाम् । अपश्यदात्मना काप्यं दमयन्त्याः स्वरवरम् । Mtt. III. 51. 8.

3 यस्मि पन समये अद्वाकं बोधिसत्तो लुम्बिनिवने जातो तस्मि वेव समये राहुलमाता देवी.. च जाता । Introduction to the Pāli Jātaka in Fausbøll's Jātaka, Vol. I p 54.

4 बासक्रीडनवैर्बालां कक्षाभिर्यौवने स्थिता । वत्सला चापि संग्राह्या विवासायजन संग्रहात् ॥ K.S. p. 207.

of the bridegroom. We are told in a hymn of the *Rgveda* that when the god Soma was desirous of getting a bride, the two Aśvins became his *varas* or wooers, and presented the suit before *savitr*, the father of the bride,¹ and we are assured by another verse in the same hymn that when the Aśvins went in their three-wheeled car, soliciting the marriage of Sūryā, all the Gods signified their assent.² The *Grhya-Sūtras* also prescribe that *Varas* or wooers are to be sent for selecting the girl.³

Vātsyāyana says, that for the selection of the girl, the father, mother and relatives of the young man should stir themselves and besides, mutual friends of the two parties should carry on messages between them.⁴ Vātsyāyana gives the advice that those charged with the *varana* should

Propitiation of Bride's Parents exaggerate the defects present and prospective, of other suitors and should expatiate on the qualifications of their *Nāyaka*, both personal and hereditary, as well as such qualities as are likely to further their object; besides, they should enlarge upon such advantages possessed by him at the time, or likely to accrue to him in subsequent years, as would commend themselves to the girl's mother.⁵ The advantage of winning the favour of the girl's mother⁶ is emphasised upon and clever tricks also are recommended by Vātsyāyana for assuring success in the endeavour. Some of the friends of the youngman should drive the mother wild

1 सोमो बहुयुरभवद्विनास्तासुभा वरा । सूर्या यत्पत्ये वासंती मनसा सविताददात् ॥ *Rv.* x. 86. 9.

2 यद्विना पृच्छमानावयात् त्रिषक्रेण बहन्तु सूर्यायाः । विश्वे देवा अनु त्वाभजानन्पुत्रः पितराववृणीत ॥ *Rv.* X. 85. 14.

3 वरान् प्रहिणुयात् । *Āp. Gr.* 1. 4. 1, *Sūkh. Gr.* 1. 6. 1 ff *Ān. Gr.* 1. 5.

4 तस्या वरणे भ्रातापितरा संबन्धिनश्च प्रयतेरन् मित्राणि च गृहीतवाक्याभ्यु मयसंबद्धानि । *KS.* p. 185.

5 तान्यन्येषां वरयितृणां दोषान् प्रत्यक्षानामिकांश्च भ्रातृभ्यः । कौलान् पौत्रवेद्यान् भिप्रायसंवर्धकांश्च नायकपुणान् विशेषतश्च कन्यामातुरनुकूलांस्तदास्वायतियुक्तान्दर्शयेयुः ।

6 विवेक्ष्य ————— *KS.* pp. 185-186

KS. pp. 185-186.

by enumerating to her his chances of winning girls from other desirable parties.¹ One of the youngman's friends, again, may get himself up as an astrologer and give an account of the wealth and prosperity that would come to the *Nāyaka* in after years as promised by omens and portents, by the position of the planets and also by marks on his body.²

Vātsyāyana, though he speaks above of sham astrologers yet gives it as his decided opinion that a girl should be sought for, and also given away, when signs and omens, and portents and voices (*upasruti*), are favourable³, and to support himself, he also quotes the earlier authority of *Ghoṭakamukha*, who says that marriages should not be contracted on human choice alone⁴, that is, *daira* or superhuman tests should be applied by both the parties, in order to be satisfied that happiness and prosperity would result from the match. We must remember that the age of *Vātsyāyana* was the age of the growth and development of Indian astronomy which was hardly ever dissociated from astrology, when as a result of this alliance between science and pseudo-science grew up that large body of *Siddhānta* works culminating in the great books of *Varāhamihira*—the *Pañcasiddhāntikā*, the *Brhatsaṃhita*, and the *Brhajjātaka*.⁵ Though faith

Influence of
Astrology,
Omens and
Portents on
Choice of Bride

1 अपरे तु पुनरस्यान्यतो विधिष्टेन कन्यास्तामेन कन्यामातरमुन्मादयेयुः ।

KS. p. 186

2 देवचिन्तकरूपश्च, शकुनिमित्तप्रहलप्रबललज्जदशनेन नायकस्य भविष्यन्तमय-
संगोर्ग कस्यायामनुवर्षयेत् ॥ KS. p. 185.

3 देवनिमित्तशकुनोपश्रुती नामानुलोम्येन कन्यां वरयेद्दयाच्च । KS. p. 185.

4 न यद्वदया केवलमानुष्येति घोटकमुद्धः । KS. p. 187.

5 See Thibaut, *Astronomie, Astrologie und Mathematik*, vol. 4 and 20.

in extra-human tests in marriage had been in favour since the time of the *Grhyasūtras* as the *Mānava Grhya sūtra*, the *Kauśikasūtra* and the others testify,¹ yet they seem to have been more popular than ever before in the age of Vātsyāyana who presses into service even *upāśrutis*—supernatural oracular voices heard as a result of mystic invocations of Gods or sometimes miraculous utterances heard specially at night, as the Commentary explains².

The signs observed at the time of *varaṇa*, that is, when the bridegroom's party went to the parents of the girl to formally present their suit, were considered as very important factors in the final choice and hence Vātsyāyana quotes from Āpastamba the rule that at the time of *varaṇa*, a girl who is found sleeping or weeping or has gone out of the house should be given up,³ these being considered as inauspicious portents; then follow rules about the name borne by the girl and similar other things that we have already referred to before⁴. However, many of these defects are insignificant, artificial or accidental and Vātsyāyana was too astute an observer of the world to be led merely by such meaningless portents, and he at last quotes a simple rule, as we have seen before,⁵ from the same legal authority, that happiness and prosperity attend the choice of a girl in whom the heart and the eyes are pleased and none other should be favoured. To capture the heart and the eyes of the wooers therefore, Vātsyāyana

1 *Mānava Gr. Sū.* Edn. by Kneller, p. 9.

2 निशीये चोपश्रुतिर्ग्राह्या । *KS.* p. 187.

3 सुप्तं रुदतीं निष्क्रान्तां वरणे परिवर्जयेत् । *KS.* p. 17. *Sūtra* II. *Ap. Gr. Sū.*

1 3, 10.

4 See *ante*, pp. 121-2.

5 See *ante*, p. 123.

prescribes that the parents and relatives of a marriageable girl would be best advised to show her off in beautiful dress and ornaments and that thus got up, she should sport with her playmates every afternoon, and attend all festive gatherings¹.

He next proceeds to give an account of the way in which the girl's parents and relatives are to receive the Reception of suitors. He thus goes on : "When men fair the Suitors to look on, courteous in speech, and accompanied by their connexions, come to propose marriage, the parent of the girl should receive them hospitably, and on same pretext or other show the girl in all her ornaments. They should come to no decision as to giving the girl before they have consulted the oracles. The wooer's party will be asked to bathe and take their meal and so forth. They should say, 'All that will come later' They should not that day accept such attentions".² The *varana* is to fructify, says Vātsyāyana, in one of the four approved forms of marriage, viz, *Brāhma*, *Prājāpatya*, *Arsha* or *Daiya*, or according to the forms in vogue in one's own country.³

It would be seen that this ceremony of *varana* is not exactly courtship as Peterson takes it to be, because, here *Varana is not the actual parties to the marriage have very little to do. They have no choice to exercise, the whole matter is settled by the parents and relatives, including the selection of the bride. Personal courtship by the young people themselves has a secondary importance only with Vātsyāyana; it was to be resorted to when other means failed. Hence he does not describe courtship first and marriage afterwards, but he*

1 See ante, p. 128.

2 Trans. by Peterson, *J H B R A S*, XVIII, pp 115 and 117. *KS.* p. 189.

3 देशप्रवृत्तिसात्मन्याद्वा ब्राह्मप्रजापत्यार्वदेवानामन्यतमेन विवाहेन शास्त्रतः परिग्रायेदिति । *KS.* p. 189.

first of all deals with the acquisition of a wife in the method approved of by society and by ancient tradition as contained in the sacred literature, and when this fails, a man may try to win over a girl by honest courtship, and even that failing, he may use tricks and even violence to secure his end. A girl also, under certain circumstances, though rather rare, may according to Vātsyāyana, take up the task of getting her husband in her own hands as we shall presently see.

A young man is to give up the idea of preferring his suit (*varaṇa*) in the approved method and think of winning the affections of a girl by his own personal exertions when he finds himself placed under certain unfavourable circumstances : thus, he may be poor though otherwise fully qualified as a suitor ; or when possessed of mediocre qualifications (*madhyastha-guṇa*), he may be of rather mean birth ; or though rich, he may be a neighbour and therefore would not be liked on account of his high pretensions, or he may be disliked because of the possibility of quarrels springing up over boundaries etc., as the Commentary observes ;¹ or though possessing parents and brothers, he may be dependent on others ; or he may be considered a mere boy ;—in all such cases when he cannot hope for a favourable response to his suit, he should try to gain the love and esteem of the girl on whom his heart is set from her childhood.²

Vātsyāyana gives an example here from the people

1 स्वगृहसमीपवासी सीमासम्बन्धेन कलहादिजनकत्वात् । KS. p. 200.

2 धनहीनस्तु गुणयुक्तोऽपि, मध्यस्थगुणो हीनापदेशो वा, सखनो वा प्रातिवेश्यो, मातापिताभ्रातृषु च परतन्त्रा, बालवृत्तिसंक्षिप्तप्रवेशो वा कन्यामलभ्यत्वाञ्ज वश्येत । काल्यात्, प्रभृति चैनां स्वयमेवानुरञ्जयेत् । KS. p. 200.

of the south : thus, for example, says he, in the *Dakṣiṇāpatha*, one separated from one's mother when a child, and living in a subordinate position in the family of his maternal uncle, should try to gain over the daughter of the uncle when beyond his reach on account of her wealth, even if she may have been provisionally betrothed to another.¹ He may attempt to win over other girls also from childhood, for Ghoṭakamukha, who is Vātsyāyana's great authority for all matters appertaining to nuptials, declares that this courtship from childhood is unexceptionable as union is brought about by honest and honourable means (*dharma*).² Here Vātsyāyana confirms what Baudhāyana says about the irregular practice of the people of the south, that they marry the daughter of a maternal uncle.³ Kumārila Bhaṭṭa also casts a fling at the *Dakṣiṇātya* who, he says, is overjoyed to get the daughter of his maternal uncle.⁴ "The marriages between cousins," as Bühler points out, "occur among the *Karhāda Brāhmanas* of the Dekhan."⁵ The existence of this custom in high circles in the South,

Historical Confirmation of Cousin-marriage in *Dakṣiṇātya*

receives historical confirmation from the inscriptions of the powerful royal house of the *Rāṣṭrakūṭa* sovereigns of *Malkhed*. Thus the *Rāṣṭrakūṭa* monarch *Kṛṣṇa II*, who reigned during the last part of the ninth

1 तयायुक्तः मातुलकुलानुवर्ती दक्षिणापथे बाल एव मात्रा च विवृतः परिभूत-
कल्पो धनोत्तुर्कषादलभ्यां मातुलदुहितरामन्यस्मै वा पूर्वदत्तां साधयेत् । *KS.*, p. 200.

2 अन्यामपि यासां स्पृहयेद् वासायामेव सति धर्माविगमे लब्धनं श्लाघ्यमिति
घोटकमुक्तः । *KS.* p. 200.

3 पञ्चवा त्रिप्रतिपत्तिर्दक्षिणतस्तथोत्तरतः । यानि दक्षिणतस्तानि व्याख्यास्याम
मातुलपितृपुत्रसुहितुगमनमिति । *Baud. Dh. Śāst.* 1, 1, 2, 1-3. Edn. by Hultzsch p 2

4 स्वमातुलद्वर्ता प्राप्य दक्षिणात्यस्तु दुष्यति । Kumārila Bhaṭṭa, quoted by
Govindakaviśākhin in his Commentary on the *Baud. Dh. Śāst.* Mysore edn. p. 8.

5 *SBE.* vol XIV, p. 146.

and the beginning of the tenth century, had as his *mahādevī* or chief queen, a daughter of the Haihaya Cedi king Kokkalla, and from them was born Jagattuṅga II who married Lakṣmī, the daughter of his maternal uncle Raṇavigraha, a son of Kokkalla. From this union sprang up Indra III, who again married Vijāmbā, the daughter of Ammaṇadeva, who himself was the son of Arjuna, another son of Kokkalla.¹

Vātsyāyana gives detailed instructions about the methods of courtship, varying according to age. A mere girl (*bālā*) is to be wooed by sharing in her child-like sports and occupations, a damsel who is come of age (*yauvanasthitā*), by an exhibition of skill in the arts or *kalās*, and a woman more advanced in years is to be courted through the help of those in whom she places her confidence.² Thus the young swain is advised to collect flowers and make garlands in company with the maiden whose heart he wishes to win and to carry on with her games befitting their age or the degree of familiarity between them, or only such as are agreeable to her disposition.³ He should form the acquaintance of and propitiate her female friends, specially the daughter of her nurse, by little acts of kindness and service—as she would be very helpful in his quest.⁴ The man should get for the girl things that she takes a fancy to.⁵ Vātsyāyana then gives a fairly

1 Cambay Plates of Garuḍarāja IV, verses 14-20, *Ep. Ind.* vii. p. 98.

2 See *ante*. p. 127.

3 तथा सह पुष्पावचयं ग्रथनं गृहकं तुहित्वाक्रीडायोजनं भक्त्याककरणमिति कुर्वीत परिचयस्य वयसश्चानुसृत्यात् । *KS.* p. 201.

4 भ्रात्रेयिकां चास्याः प्रियहिताभ्यामधिकमुपगृहीयात्, सा हि प्रीयमाणा विविताकाराऽप्यप्रत्यादिशन्ती तं तां च योजयितुं शक्नुवादनभिहिताऽपि प्रत्याचार्यकम् । *KS.* p. 202

5 क्रीडनकद्वयानि यान्यपूर्वाणि यान्यन्यासां विरलानि विद्येरस्तान्यस्या वक्रत्वेन लब्धावसेत् । *KS.* p. 100

long list of presents that would be prized by her especially such as would show her off on days of public and private festivities.¹ When he has won the confidence to some extent then he may amuse her by relating agreeable stories or entertain her with music². He himself must always be faultlessly dressed and never be offensive to sight, because, Vātsyāyana argues, when maidens reach youth they get to love men whom they frequently see³. He should now carefully take note of her movements and see if he can detect any signs of growing partiality for him.⁴

Vātsyāyana here enumerates the outward signs and actions by which a budding affection may be discovered, such as, she cannot look the man in the face, casts side-long glances at him and so on, all of which are quite true to nature.⁵ When the outward signs and movements leave no doubt about her love, he should grow less timid gradually, take greater and greater liberties with her without giving any offence⁶ and try to gain her over entirely by means of various tricks and devices that recommend themselves to young lovers in every clime. Vātsyāyana takes pains to describe them at some length and at last he again quotes Ghotakamukha to warn the young swain that he must be quick to read the signs that betray her passion, because even when love is far advanced success

1 KS. pp. 202-203.

2 वर्धमानानुरागां वाक्यान्के मनः कुर्वतोमन्थयामि कथाभिहितहारिणीभिश्च रञ्जयेत् । KS. p. 203.

3 उदारवेपथ्व स्वयमनुपहतदर्शनेन स्यात् । युवतयो हि संसृष्टमभीक्ष्ण्यदर्शनं च पुरुषं प्रथमं कामयन्ते । KS. p. 203.

4 भावं च कुर्वतीमिज्जिताकारैः सूचयेत् । KS. p. 203.

5 संसृष्टं न वीक्षते, तं तु वीक्षिता व्रीडां दर्शयति । etc. etc. AS. p. 206.

6 दक्षितेज्जिताकम्पं कम्पसुपाप्तोऽभिमुखीत । KS. p. 206.

cannot be achieved with maidens by sloth and despondence and he can never expect a damsel to confess her love.¹

Placed in unfavourable circumstances similar to those from which a young man suffers, a maiden may also

A maiden have to look for a husband herself and Vātsya-
has some- syāyana takes her case also in hand. When
times to look
for a Husband a girl though possessed of excellent qualities,

is born in a humble family, or even when well-born, is destitute of wealth and is therefore not sought after by her equals, or has been deprived of her parents and is dependent upon her relatives and if she has come of age (*prāpta-yauvanā*), then she should stir herself to arrange her marriage herself.² Here we are reminded of the rule advocated by Manu himself and supported by other sacred books including the *Mahābhārata*, that a damsel should wait three years after reaching puberty, and after that period she may choose for herself a husband befitting her.³ Such a maiden should try to gain over a young man of ability possessed of virtues, and of a handsome look, whose affections she had shared in childhood; or, when she feels assured that a man owing to his passion for her would not hesitate to unite with her even against the consent of his parents, then she may win him over by endearing herself to him and by meeting him

1 अन्याभिरपि सह विग्रासनार्थमधिकमधिकं चाभियुज्जीत न तु वाचा निवदतु ।
दूरगतभावोऽपि हि कन्याश्च न निवदेन सिध्यतीति बोद्धव्यः । KS. pp. 211-212.]

2 मन्दापदेशा गुणवत्यपि कन्या धनहीना कुलीनापि समानैस्याच्यमाना मातापितु
वियुक्ता वा ज्ञातिकुलवर्तिनी वा प्राप्तयौवना पाणिग्रहणं स्वयमभीप्सेत् । KS.p. 213.

3 श्रीणि वर्षाण्युदीक्षेत कुमार्युत्तमती सती । ऊढुन्तु काक्षादेतस्माद्विन्देत सदृशं
पतिम् ॥ Manu, ix 90. श्रीणि वर्षाण्युदीक्षेत कन्या श्रुतमती सती । चतुर्थेत्वथ सम्प्राप्ते
स्वयं भर्तारमर्जयेत् । Mtl. XIII. 44, 16.

often.¹ She may show her skill in the arts, and various other devices² are recommended by Vātsyāyana, who, however, warns a girl against presenting her suit to a man herself, even when she is deeply in love with him, because such conduct brings ruin unto a damsel, so declare the teachers (*teāryas*) of the *Kāmasāstra*.³ In another connection also he forbids a man to have anything to do with a woman who herself makes overtures of love openly⁴. Vātsyāyana also tries to press upon a girl the sage advice that in choosing a husband, she should look for love and not money; "It is better," says he, 'to love a husband who is devoted to her though poor, than a rich man, or one endowed with many virtues, when his affections she would have to share with others'.⁵ When there are several eligible suitors of equal quality, the real suitor is he with whom there is a mutual reciprocation of love⁶.

Vātsyāyana next proceeds to describe the forms of marriage that would cement the union brought about by courtship between the parties themselves, without the permission of the parents or relatives, and the details furnished by Vātsyāyana are interesting as illustrating the definitions given in the *Grhyasūtras* and the *Dharmasūtras*. After

Forms of Marriage
resulting from
Courtship

1 सा तु गुणवन्तं शक्तं सुदर्शनं बालप्रोत्याभियोजयेत् । यं वा मन्येत माता-
पित्रोरसमीक्षया स्वयमप्ययमिन्द्रियदौर्बल्यान्मयि प्रवर्तिष्यत इति प्रियहितोपचारैरभीक्ष्ण
सन्दर्शनेन च तमाब्रजेत् । KS. p. 214.

2 कलाकौशलप्रकाशने वा... KS. p. 214-

3 न चैवानुरागपि पुरुषं स्वयमभियुज्जीत, स्वयमभियोगिनी हि युवतिः सौभाग्यं
जहातीत्याचार्याः । KS. p. 215

4 प्रकाशप्रार्थिनी (अगम्या) ICS. p. 67.

5 वरं वश्यो दरिद्रोऽपि निगुणोऽप्यात्मधारणः । गुणैर्युक्तोऽपि न त्वेवं बहु
साधारणः पतिः ॥ KS. p. 217.

6 गुणसाम्येऽभियोक्तृणामेको वरयिता वरः । तत्राभियोक्तरि श्रैष्ठ्यामनुरागात्मको
हि सः ॥ KS. p. 217.

perfect unity of sentiment is established between the parties and all the scruples of the maiden overruled by persuasions, the time and place of meeting should be arranged with the help of friends. When the girl has been brought to a secret place, sacred fire should be brought from the house of a *Śrotriya* Brahmin who maintains a perpetual fire for the performance of his daily sacrificial rites, *kusa* grass should be spread before it upon the earth, oblations offered in the fire in accordance with the prescriptions of the sacred law (*smṛti*), and then they should thrice go round the fire, and after this is completed, the parents of the girl should be informed¹; "A marriage performed before fire as witness to the transaction, can never be set aside, this is the rule approved by all teachers" (*ācārya-samaya*), says Vātsyāyana². By and by the relatives on both sides should be informed and be persuaded to confirm the marriage by bestowing the girl upon her lover in the formal way, by representing to them that otherwise the king might punish the bridegroom's side for the violence, and on the other side, the fair name of the girl's family may be tarnished, and then both sides may be reconciled by an exchange of presents. This is the Gāndharva form of marriage³.

Vātsyāyana considers several other cases also : if the girl cannot make up her mind, then the man should, with the help of another lady of good family, have the maiden brought to a secret place on some pretext, and

1 प्रतिपक्षमभिप्रेतावकाशवर्तिनीं नायक. ओश्रियागारादग्निमानाद्य कुशानास्तोयं यथास्मृतिं हुत्वा च त्रिः परिक्रमेत् । ततो मातरि पितरि च प्रकाशयेत् । KS. pp. 219-20

2 अग्निसाक्षिका हि विवाहा न निवर्तन्ते इत्याचार्यसमयः । KS. p. 220.

3 KS. p. 220. Thus explains the Commentary. But the text has गान्धर्वेन विवाहेन वा चेष्टेत which seems to show that *Gāndharva* was an alternative form of marriage. However, MM. Durgaprasad's edition (p. 229) gives a variant where "ca" is read in the passage in place of "et".

have the rites performed as before¹. When the marriage of the girl has been settled with some other person and the date of the nuptial ceremony draws near, then he should by all means turn her mother against the match, by having recounted to her the faults and defects of the prospective bridegroom, and with her consent have the girl brought to a neighbour's house and get the nuptials celebrated; or he may place the brother of the girl under great obligation to himself, and with his help get the girl brought to a secret place and married to him as described above². All these are supposed to represent the *Gāndhārva* form of marriage.

Then *Vātsyāyana* gives two illustrations of the *Paisāca* form. At public festivities the man may make the daughter of her nurse administer to the girl some intoxicating substance and then have her brought to a secret place when she is senseless under the drug. Afterwards he would inform her relatives of it and persuade them to bestow her on him, or he may do the like when she is asleep³.

Last of all he describes the *Rākṣasa* form. Coming to know beforehand that the girl would be going on a journey to another village, or to the gardens, the man may lie in ambush with a sufficient number of friends, then frighten away or kill her guards and forcibly carry her off⁴.

Paisāca Marriage
1 अप्रतिपद्यमानायामन्तश्चारिणीमन्यां कुलप्रसदां पूर्वसंसृष्टां प्रीयमाणां चोपगृह्य तथा सह विषयसमवाक्यमेनामन्यकार्योपदेशेनानाययेत् । ततः श्रोत्रियागारादग्निमिति समानं पूर्वेण । *KS. p. 220.*

2 आसन्नैव विवाहे मातरमरुपास्तदमिमितान्यवरदोदैरनुशयं ग्राहयेत् । ततस्तदनुमतेन प्रातिवेश्याभवने निशि नायकमापाय्य श्रोत्रियागारादग्निमिति समानं पूर्वेण । *KS. p. 221.*

3 अष्टमीचन्द्रिकादिषु धात्रेयिका मदीयमेनां पाययित्वा किञ्चिदात्मनः कार्यसुखिय नायकस्य विषयं देशमानयेत् । तत्रेनां मदरासंज्ञामप्रतिपद्यमानां दूषयित्वेति समानं पूर्वेण । एसां चैकचारिणीं धात्रेयिकां वारयित्वा संज्ञामप्रतिपद्यमानां दूषयित्वेति समानं पूर्वेण । *KS. p. 221-222.*

4 ग्रामान्तरसुधाशं वा गच्छन्तीं विदित्वा सुसंयुतसहायो नायकस्तदा रक्षितो वेत्रास्य हत्वा वा कन्यामपहरेदिति विवाहयोगः । *KS. p. 222.*

In all these marriages celebrated without the consent of the parents, Vātsyāyana advises, as we have seen, that particular care should be taken to have some nuptial ceremonies performed in sacred fire, so that they may not run the risk of being cancelled. This is to provide against the contingency of the girl's parents overlooking the secret union and bestowing her upon another man, such as is authorised by Baudhāyana and Vasiṣṭha, both of whom prescribe that if a girl has been abducted by force, but the due nuptial rites have not been performed with the recitation of the sacred texts (*mantras*), then she may be lawfully given away with the proper rites, to another person, she is as good as a virgin¹. Even when the parents agree, it will be necessary to have the marriage ratified, by a formal performance of the rites. Devala declares that in the forms of marriage beginning with the Gāndharva, that is, in the *Gāndharva*, *Paśūka* and *Rākṣasa* forms, the rites should again be performed by the three higher castes in the regular method, before the fire as witness². There is a difference of opinion among law-givers as to whether this second performance of the nuptial rites is in order, Manu declaring against it, as in such cases the girls are no longer virgins³.

Vātsyāyana has mentioned before⁴ four forms of marriage, approved in genteel society, in the order *Brāhma*, *Prājāpatya*, *Ārṣa* and *Daiva*,

¹ बलाच्चेत प्रहसा कन्या मन्त्रैर्यदि न संस्कृता । अन्यस्मै विप्रविहेया यथा कन्या तथैव सा ॥ *Baudh. Dh. Śāst.* IV. 1, 15; *Vasiṣṭha*, xvii. 78.

² गान्धर्वेषु विवाहेषु पुनर्वैवाहिको विधिः । कर्तव्यस्तत्र त्रिभिर्वर्षैः समयेनाग्नि साक्षिकः ॥ *Devala*, quoted by Kullūkabhaṭṭa on Manu, viii. 226.

³ पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।

नाकन्यास कचिद्गृणां लुप्तधर्मक्रिया हि सा ॥

Manu, viii. 226. See Buehler. *SBE.* xxv. p. 291

⁴ See *ante* p. 131.

but he has not delineated their distinctive characteristics, taking it for granted perhaps that their connotations were all known to his readers, and he might very well do so, inasmuch as they were exhaustively dealt with in the *Gr̥hyasūtras*, the *Dharmasūtras*, the Great Epic and the *Purāṇas* and similar other literature. Now he describes the *Gāndhārva*, *Paiśāca* and *Rākṣasa* forms; of these, the first he mentions by name, and of the last two forms, he only gives the description and leaves the names to be supplied by the reader. However, thus we see that he mentions altogether seven forms, leaving out the *Āsura* marriage in which "the bridegroom receives a maiden, after having given as much wealth as he can afford, to the kinsmen and the bride herself, according to his own will"¹. It is rather striking that Vātsyāyana does not advise a young man to purchase his bride by money, though he does not shrink from recommending the adoption of meaner and more violent forms like the *Paiśāca* and the *Rākṣasa*. Most probably, it was very much looked down upon in cultured society in his days. Yājñavalkya², however, mentions the *Āsura* marriage along with the other seven. Now, applying Vātsyāyana's dictum that in his list of the seven forms, one that precedes is superior to one that follows, on account of its being more in accordance with *dharma* or the sacred law³, we arrive at a graded series which is not quite in agreement with the *Dharmasūtras*. For instance, Manu gives the series thus—*Brāhma*, *Daiva*, *Prājāpatya*, *Ārṣa*⁴. The other three he has not graded, but taking them

1 Manu, iii. 86. Buehler. SBE XXV. p. 87.

2 *Īśj.* I, 61.

3 पूर्वः पूर्वः प्रधानं दृष्टाद्विवाहो धर्मसंस्थितेः । पूर्वाभावे ततः कार्यो यो य उत्तर उत्तरः । KS. p. 222.

4 See *Manu*, II, 87-28.

in the order in which he enumerates them, they are to be graded as *Āsura*, *Gāndharva*, *Rākṣasa* and *Paiśāca* the last of which he definitely characterises as the eighth and the worst¹. Yājñavalkya also agrees with Manu with only the slight difference that he places the *Āra* and the *Prājāpatya* in the same category². Kauṭilya also mentions all the eight forms of marriage but what is remarkable, is that he, unlike Manu and others, enumerates the first four forms in exactly the same order as Vātsyāyana,³ showing here a point of agreement with the latter, as in many other respects. Most of the authors of the law codes differ from Vātsyāyana in condemning the *Paiśāca* as the worst, worse than even the *Rākṣasa*, but the Commentator of Vātsyāyana explains the position of his author by saying that the *Paiśāca*, though not lawful (*adharmya*), yet is better than the *Rākṣasa*, as the latter involves violence⁴.

Summing up the views of Vātsyāyana, it appears that he sanctions a great deal of freedom from ordinary rules and conventions with regard to marriage. We have seen that in the matter of the selection of a bride, he is ready to cast off to the wind all the innumerable checks and tests that hamper the free exercise of choice, non-essential, technical imperfections being never allowed to stand in the way when there is a union of hearts, not even when the consent of the parents is not available on either side. According to him, therefore, the *Gāndharva*

Liberality of
Vātsyāyana's
Views on
Marriage

1. स पापिहो विवाहानां पैशाचश्चाष्टमोऽवमः । *Manu*, III. 34.

2. *Yaj.* I. 59-60.

3. *Arthasāstra*, III, 2.

4. पैशाचोऽधर्म्योऽपि राज्ञनात् प्रजानं राजसस्य साहसकर्मत्वात् । *KS*, 223.

form of marriage is the most respected (*pūjita*), because, he declares, love is the fruit of all the forms of marriage that can be conceived of, and love is more in evidence here than in any other forms where considerations of birth, money or other qualities are the deciding factors. It brings forth happiness, is not accompanied by all the troubles of a lengthy negotiation and ceremonial, and what is more important, is the result of mutual love¹.

1 See note. Verse quoted in note p. 16

CHAPTER V

SOCIAL LIFE IN ANCIENT INDIA : AS DEPICTED IN VĀTSYĀYANA'S KĀMASŪTRA

III. LIFE OF THE NAGARAKA

Vātsyāyana in his work holds up the ideal of city-life. He wrote the Kāmasūtra as a practical handbook for the guidance of city-bred men of fashion—the Nāgaraka's. A whole section of his book is called *Nāgaraka-ṛttam*, wherein he describes the life of a city-man, not of a mere dweller in a city—such a person would only be a *nāgara*,—but of a *nāgaraka*, who, according to Pāṇini, is a city-bred man skilled in the arts and knaveries that specially develop in a big city, one possessing the virtues and vices of "a cockney": he might be a clever artist or a knave, as the *Kāśikā-ṛitti* so naively explains.¹ Vātsyāyana's book is calculated to benefit such men and women, among them princesses and daughters of high officials (*Mahāmātras*), who armed with an expert knowledge of the practical directions given by him, would be able to subdue the heart of a husband whose love is shared by a crowded harem of as many as a "thousand" wives.² Vātsyāyana recommends the city as the proper place of abode for a person who after finishing his education, thinks of entering the world, the *grhasthāśrama*, with the wealth that he may have acquired, either by inheritance or by the pursuit of the profession particularly appertaining to his own caste and

1 *Kāśikā-ṛitti* on Pāṇini, vi. 2. 128—“नगरात् कुत्सनप्रावीणयोः” - नगराद्वाद् बुद्धयर्थो भवति शैषिकः, कुत्सने प्रावीण्ये च गम्यमाने... कुत्सनं निन्दनम् । प्रावीण्यं नैपुण्यम् । ‘केनायं मुषितः पन्था गात्रे पद्मालिङ्गसरः?’ ‘इह नगरे मनुष्येण सम्भाव्यत एतन्नागरकेण । चौरा हि नागरका भवन्ति ।’ ‘केनेदं लिखितं चित्रं मनो-नेत्रं विकाशितं?’ - ‘इह नगरे मनुष्येण सम्भाव्यत एतन्नागरकेण । प्रावीण्या हि नागरका भवन्ति ।’

2 योगज्ञा राजपुत्री च महामात्रदत्ता तथा । सहस्रान्तःपुरमपि स्ववशे कुर्वते पतिम् ॥—
KS. p. 41 (sūtra 22).

his position in society; ¹ such a man should adopt the life of a *nāgaraka* and fix his habitation in a city—whether small or big, a *nagara*, or a *pattana*, or a *kharvaṭa*, or at least in a resort of many good and noble persons.² In the age of Vātsyāyana, apparently everybody who was marked out from the rest by any pre-eminence in intelligence, or learning, or skill in the arts, was attracted to the city, and found his patron in the king, or in a wealthy *nāgaraka*, or found employment at the clubs and assemblies of citizens, or under the guilds of merchants and artisans.

If a person could not afford to live in a city and was forced to shut himself up in a village by the exigencies of earning his livelihood, even then he should, according to Vātsyāyana, look upon civic life as the ideal and by giving to his fellow villagers glowing descriptions of the pleasant life led by the *nāgaraka*, he should inspire those among his own class who show any special cleverness or curiosity, with a desire to imitate the conduct of the city-people and he should give them a taste of the amenities of city-life by starting clubs and social gatherings as in the city, by himself gratifying his friends with his company, by favouring them with his assistance and by introducing the spirit of mutual help and co-operation.³ A village-wife is spoken of as a simpleton and village-women generally are spoken of as very light and fickle; such rustic women (*caranās*) are regarded with scant courtesy by Vātsyāyana.⁴ The life of a round

1 गृहीतविद्यः प्रतिग्रह-जय-श्रव-निर्देशाधिगतैस्त्वेतन्वयागतैस्त्वयैवा गाहस्थामधिगम्य नागरकवृत्तं व्रजेत् । — *Kāmasūtra* p. 43 (sūtra 1).

2 नगरे पत्तने खण्डे महति वा सज्जनाश्रये स्थानम् । — *Ibid.* p. 42 (sūtra 2).

3 ग्रामवासी च सजातान्विवक्षान् कौतुहलिकान् प्रीतसाह नागरकजनस्य वृत्तं वक्ष्यन् श्रद्धां च जनयन्स्तदेवानुकुर्वीत गोष्ठौ च प्रवर्तयेत् सज्जस्या जनमनुरञ्जयेत् कम्माद्य च साहाय्येन चानुगृहीयात् उपकारयेच्चेति नागरकवृत्तम् । — *Ibid.* p. 57 (sūtra 49).

4 योषितस्त्विमा श्रमियोगमात्माध्या * * ग्राम्यभार्या — *Ibid.* p. 264 (sūtra 52). ग्रामाधिकृतैरायुक्तकस्य हस्तोत्पद्यन्तिपुत्रस्य यतो ग्रामीणयोषितो वचनमात्साध्याः, वाग्वचनस्य इत्याद्यद्वले विटाः ।... *Ibid.* p. 282 (sūtra 5).

of pleasures in the city was naturally very expensive and many ran through their fortunes. Such a *nāgaraka* who had eaten up his fortune (*bhukta-vibhavaḥ*) might, however, if clever, earn a living by placing himself at the service of the clubs and pleasure-houses where he would be respected on account of his skill in the arts, and then he would be called a *viṭa*.¹ Even if a man had no fortune of his own he might enjoy the pleasures of life as a *pūṭhamarda*; he might acquire skill in the arts and go about as an itinerant professor of these at the clubs of citizens and the abodes of *ganikās*; such a man was marked by his peculiar seat (*mallikā*) which he hung on his back, by his dyed clothes and by some kind of soap (*phenaka*) which he always carried about in order to keep himself clean.² Or he might, if he was skilled in only a few of the arts, attach himself to a wealthy *nāgaraka* as his companion and confidential friend and then he was called a *vidūṣaka* or a *vaihāsika*, a professional jester.³

GROWTH OF CITIES IN ANCIENT INDIA

This strong desire for the gay life of the city shows that there must have been a pretty large number of cities at the time when Vātsyāyana's work was written. Cities had grown up in India from very ancient times. The village and its headman,—the *grāma* and

1 मुक्कविभवस्तु गुणवान् सकलत्रो वेशे गोष्ठ्यां च बहुमतस्तदुपजीवी च विटः ।

Ibid., p. 56 (sūtra 45). We meet with this and the other characters here described in Bhāsa's *Urudatta*. The *Viṭa* there is a typical one: he has attached himself to a rich man in power, Śakūra, whom however he hates for his grossness, for he has still some noble and soft feelings left in himself; moreover, he speaks Sanskrit, showing that he has received a liberal education and has evidently known better days.

2 अविभवस्तु शरीरमात्रो मल्लिकाफेनकपायमात्रपरिच्छदः पूज्यतश्चादागतः

कलासु निचक्षणस्तदुपदेशेन गोष्ठ्यां वेशोचिते च हृत्ते साधयेवात्मानमिति पीठमर्दः ।

Ibid., p. 55 (sūtra 44).

3 एकदेशविद्यस्तु कीदृशको विवासायुश्च विदूषकः वैहासिको वा ।... *Ibid.*, p. 55

(sūtra 43)

the *grāmanā*—are no doubt often met with in the *Rgveda*,¹ but the *grāma* sometimes grew into a *mahāgrāma* and people naturally crowded round the settlement of a powerful chieftain, round his *pur* or fortified habitation.² In later Vedic literature, cities were very well known; the *Mānava Grhyasūtra* mentions the *grāma*, the *nagara* and the *nigama*.³ The cities were very well known to the compilers of the *Dharmasūtras*, Baudhāyana going so far as to warn people desirous of spiritual growth against residence in cities: he declares that it is hardly possible for a man who resides in a town—"whose body, whose face and eyes are defiled by the impure dust of a city"—to obtain success in his spiritual quest.⁴ Pāṇini in the seventh century B.C. knew many towns, as we see from his *sūtras* and some of his *gaṇas*; even the *nigarakā*, the special product of city-life as we have pointed out, was known to him. Kautilya and Megasthenes show that there were some very big cities with elaborate arrangements for civic government and that municipal organisation of the city had developed wonderfully.⁵ In the *Jātakas* and the Buddhist Pali texts we find the description of large and prosperous cities which were seats of government and where trade flourished, where the *gaṇapati* was a prominent citizen and the *śreṣṭhī* took a leading part.⁶ The *Milinda Pañho* gives a splendid description of

1 *RV.*, i. 44. 10 etc.; see also Macdonell and Keith, *Vedic Index*, vol. i, p. 244.

2 *Ibid.*, pp. 245 and 538; *Jaiminīya Upaniṣad Brāhmaṇa*, iii. 13. 4.

3 अस ऊर्द्ध ग्रामचतुष्पथे नगरचतुष्पथे निगमचतुष्पथे वा...वसिमुपहरति ।

Mānava Grhyasūtra. (ed. by Dr. Fr. Knauer), ii. 14. 2. 8 (p. 56).

4 पुरेयकुशिल-शरीरस्तत्परिपूर्णैस्तृचदन्तश्च । नगरे वसन् क्षमियतात्मा सिद्धिमवाप्स्यतीति न तदस्ति ।—*Baudhāyana Dharmasūtra*, ii. 3. 58.

5 Vincent A. Smith, *Early History of India* (3rd ed.), pp. 120-29.

6 Rhys Davids, *Buddhist India*, pp. 34-41.

the town of Śākāśa,¹ and nearer Vātsyāyana's time, we find beautiful descriptions of splendid and prosperous towns given in the *Buddhacarita* and *Lalitavistara*.² In Vātsyāyana's time all over India there must have been a large number of cities, great and small, for India was then broken up into innumerable principalities and each prince had his own fortified capital. Besides, cities had grown up at places of pilgrimage—Brahmanic, Buddhist and Jain—or had sprung up as centres of the growing trade of the country. It was for the dwellers of these cities, where wealth accumulated and where the virtues and vices that wealth brings in its train specially developed, that Vātsyāyana wrote his great work.

ECONOMIC PROSPERITY OF INDIA IN THE AGE OF VĀTSYĀYANA

At the time that Vātsyāyana wrote, India was carrying on an abundant trade, by land and by sea with China on the one hand and the Roman orient on the other. According to a Chinese book *Punantu-suk-tokuon* written in the third century A.C., Kuntien or Kaundinya founded an Indian Colony in Indo-China about B.C. 58, and it soon grew up into a great centre of foreign trade in that quarter. By way of this Brahmanic colony planted in Indo-China, the Indians carried on an ever-increasing maritime trade with China in the approved Chinese method of sending so-called embassies and making an exchange of presents. We read again and again in the Chinese annals of numerous Indian envoys who presented tribute by way of *Jihnan* (modern Annam and Tonquin).³ With Asia

1 *The Questions of King Milinda*, S. B. E., xxxv, pp. 2-3.

2 *Buddhacarita*, chaps. i and x; *Lalitavistara*, chap. iii.

3 T. de Lacouperie, *Western Origin of the Chinese Civilization*, pp. 240-42; see also the *Dawn Magazine*, 1910, Part I, p. 58 and 1911, Part I, pp. 22-28.

Minor and the near West, India had been intimately connected for a long time as we see from Aśoka's inscriptions; and the settlement of the Kushans as a great Indian ruling power in the north-western marches of the country, led to the opening out of trade-routes to the east and the west, and it placed India in a position of vantage with regard to the trade with the civilised world, with the dominions of the 'Son of Heaven' on the one hand and the empire of the Cæsars on the other. When in the second century A.C., not very long before Vātsyāyana, a great Kushan emperor adopted the magnificent title of *Mahārāja-Rājātirāja-Devaputra-Kaisara Kaniṣka*—'The great King, the King of Kings the Son of Heaven, the Cæsar Kaniṣka', we see that in him there was a fusion of the three great civilisations of the time—the Indian, the Chinese and the Roman. The currency of the Kushans shows an equally international character and seems to be designed to facilitate the trade of these dominions with the rest of the world; the coins show a strange and wonderful combination of Greek, Zoroastrian and Indian designs and icons, some of them have Jupiter on one side and Buddha on the other; they have legends in Greek, Iranian or Indian vernaculars and in varied scripts, Greek, Brāhmī or Kharoṣṭhī. There cannot be any doubt that these coins were intended for currency inside as well as outside and they afforded facility of exchange to the Indian merchants trading with the near West. Vātsyāyana also knew coins of copper, silver and gold. He speaks of a *kāṣṭhapaṇa* of small value and of the *niṣka* or coin of gold; besides, he refers to the art of examining *rūpyas* or coins as one of the sixty-four *kaldas*. Moreover, he uses the word *hiranya* to mean

money in general including perhaps, gold and silver coins.¹

Pliny in the first century A.C. and Ptolemy in the second, testify to the great trade that India had with the Roman empire.² In the third century when Vātsyāyana lived, this trade must have gone on increasing and we shall not be far mistaken to conjecture that the Brahmanic colonies, that Fa Hien visited in Java, went out about this period. The prosperity that this extensive commerce with the civilised world conferred on India, is fully reflected in the life of the *nāgaraka*, everything about whom, house and furniture, dress and ornaments, sports and pastimes, charity and liberality, bespeak an unstinted expenditure of wealth.

The literature of the period to which Vātsyāyana belongs, amply corroborates the description that he gives of society. But we shall have room only to quote an occasional passage here and there from the works of Bhāsa and from the *Lalitavistara* both of which are supposed to belong to the third century A.C. and, therefore, to have been written about the same time as the *Kāmasūtra*; we may also draw some illustrations from the works of Aśvaghoṣa who flourished about a century earlier and belongs virtually to the same epoch.³

1 See R. D. Banerji, *Prācīna-mudrā*, pp. 81-101, for an account of the Kushan coins. For Vātsyāyana's mention of coins cf. वरं सांख्यिकाभिन्नादसांख्यिकः कार्वाण्यः—*Kāmasūtra*, p. 19 (*sūtra* 50); स्मररत्नपरीक्षा...p. 32; and सर्वकार्याणां तन्मूलत्वाद्विरयद इति वात्स्यायनः!...p. 337 (*sūtra* 6); *Jayamaṅgalā* explains, विरयमत्र लोकापतीत्या कपर्दका.

2 V. A. Smith, *Early History of India* (3rd ed.), pp. 438-44.

3 For the date of the *Lalitavistara* see Winternitz, *Geschichte der indischen Literatur*, II, p. 109. For Bhāsa, see D. R. Bhandarkar, *Lectures on the Ancient History of India* (1918), p. 59.

THE HOUSE OF A NĀGARAKA

The house that the *nāgaraka* builds for his residence shows his taste and love of beauty and the simple but choice furniture and decorations that adorn his rooms show his love of art and his many-sided culture. As we have seen before, the *nāgaraka* builds his house in a city. It has to be in close proximity to a supply of water and is divided into two parts, the inner belonging to the ladies and the outer where, as we shall see presently, the master of the house attends to business and receives visitors. There is a number of rooms each set apart for its special purpose, and attached to the house there must be a *vrkṣavāṭikā* or a garden with wide grounds, if possible, where flowering plants and fruit-trees can grow as well as kitchen vegetables.¹ In the middle of the ground should be excavated either a well, or if there is room enough, a tank or a lake.² This garden is attached to the inner court and is looked after by the mistress of the house. It is the duty of a good housewife says Vātsyāyana, to procure the seeds of the common Indian kitchen vegetables and medicinal herbs and plant them each in its season.³ In neat and clean spots in the garden where the ground has been well dressed, the lady of the house plants beds of green vegetables,—clumps of the tall sugarcane, patches of stunted shrubs of the mustard and similar herbs, and thickets of the dark *tamāla*.⁴ The flower-garden

1 तत् भवनमासन्नोदकं वृक्षवाटिकावद्विमलकर्मकक्षं द्विवाग्गृहं कारयेत् ।

Kamasūtra, p. 42 (sūtra 4).

2 मध्ये कुपं वापीं दीर्घिकां वा खानयेत् ।—*Ibid*, p. 225 (sūtra 8).

3 मूलकालुकपलङ्गीदमनकाम्नातकैर्वाहकपुसवार्ताक कुप्मायडालाबुसूरणशुकमासास्वयं गुप्तातिलपर्णिकाग्निमन्थलशुनपलाशप्रभृतीनां सर्वौषधीनां च बीजग्रहणं काले दापयत् ।
Ibid, p. 228 (sūtra 20).

4 परिप्लेपु च हरितशाकवप्रानिक्तस्तम्बाञ्जीरकसर्षपाजमोदशतपुष्पातमालगुल्मांश्च कारयेत् ।—*Ibid*, p. 225 (sūtra 6).

equally receives her tender care ; she has to see that it is laid out with beds of plants that yield an abundance of flowers—those that regale the nose with their sweet perfume, like the *mallikā*, the *jūtī* or the *navamālikā*, as well as those that delight the eye like the *japā* with its crimson glory or the *kuraṅṭaka* (amaranth) with its unfading yellow splendour, and besides, there should be in this garden, rows of shrubs yielding fragrant leaves or roots, like *balaka* and *uśra*. In the gardens there are arbors and sometimes vine-groves where she gets built *sthaṇḍilas* or raised platforms with pleasant and comfortable seats for rest or recreation.¹ Flowers should be spread on these seats in these sweet sylvan retreats and a swing be hung at a spot well guarded from the sun by its leafy arbor.² An abundance of various flowers should also be arranged with art, here and there over the residential house which must be kept scrupulously clean, the floor should be beautifully smooth and polished so as to soothe the eyes, besides attending to these duties, the lady of the house should also see that at her abode the morning, noon and evening rites—sacrifices and gifts—are duly observed and the gods worshipped at the sanctuaries of the household ; for she must realise, as an ancient teacher, *Gonardīya*, has observed, that nothing pleases and charms the heart of a householder so much as a well-kept, neat and tidy home where the gods are respected and

1 कुञ्जकामलकमल्लिकाजातोदुरादकनवभालिकातगरनद्यावर्तजपागुलमानन्याश्च बहु पुष्पान् वासकोशीरकपातालिकांश्च वृक्षवाटिकायां च स्थगिडलानि मनोज्ञानि कारयेत् ।—

Ibid., I, 225 (sūtra 7), also वृक्षवाटिकां सृष्टोकामशरणं ।—*Ibid.* p. 284 (sūtra 17).

2 स्वास्तीयां प्रेङ्गादोला वृक्षवाटिकायां सप्रच्छाया स्थगिडलपीठिका च सकुचमेति भवनविन्यासः ।—*Ibid.*, p. 45 (sūtra 15).

the religious duties well observed.¹ The mistress of the house should also see that her kitchen is situated in a quiet and retired spot and is clean and attractive.² The proper keeping of the house was thus the particular care of the wife of the *nāgaraka* and the erection of a noble pile of buildings is, according to our author, among the most earnest desires of women.³

Large and magnificent houses *harmyas* and *prāsādas*, were known to *Vātsyāyana*; the *nāgaraka* sometimes might enjoy moonlight on the terrace of a palace and examine the stars and planets with his beloved.⁴ The walls of the houses were sometimes beautifully polished so as to reflect the image of a girl, and not infrequently the roof of the house stood on pillars, *stambhas*.⁵ The *Buddhacarita* mentions an iron pillar and the *Saundarananda Kāvya* speaks of a pillar of gold and also of a minor support or *upastambha*.⁶ The floor of a palace was sometimes decorated with mosaic work, being inlaid with coral or with precious stones. In the palace-gardens there were *samudra-grhas* or cool summer-houses surrounded by water, washed as it were, by the sea, and also rooms in the walls of which there were secret

1 वेमस च शुचि सुसंभृतस्थानं विरचितविविधकुसुमं संव्रज्यभूमितलं दृग्दर्शनं दिव्यव्याचरितबलिकम् पूजितदेवायतनं कुर्व्यात् । न ह्यतोऽन्यद् गृहस्थानां चित्तयाहकमस्तीति गोनदीयः ।—Ibid, p. 224 (sūtra 3).

2 महामसं च सुसुतं स्वाहर्षमीयं च ।—Ibid, p. 227 (sūtra 18).

3 गृहस्थोदावस्य कस्य महार्हभान्तः परिचारकैश्च गृहपरिच्छदस्त्रीज्वलता ।—Ibid, p. 341 (sūtra 26).

4 इत्येतल्ललितयोः चन्दिकासेवनायेमासनम् ।—Ibid, p. 174 (sūtra 19).

5 आदर्शे कुक्षौ सलिले वा प्रयोऽप्युद्यानाद्यासुखनमाकारप्रदर्शनायेनैव कार्यम् ।—Ibid, p. 110 (sūtra 30); तदेव कुक्ष्यसन्दर्शनेन सन्ध्यासन्दर्शनेन वा स्फुटकमवपीडयदिति पीडितकम् ।—Ibid, p. 96 (sūtra 13).

6 सान्नामायसम्—*Buddhacarita*, xiv, 12; सुवर्णसन्ध्यावर्णाः ।—*Saundarananda Kāvya*, l. 19 सपत्न्या विपत्तिना दुःखसन्ध्या रक्षणम् Ibid xiv 15

passages for water to circulate and take away the heat.¹ Bhāsa's *Svapna-Vāsavadattam* (Act V) has such a *samudragrha*, and in later dramas also it is not rare; the *Viṣṇu-Smṛti* (V. 117) prescribes punishment for a *samudragrha-bhedaka*. Secret pleasure-houses standing amidst the waters of garden tanks are referred to by Kālidāsa.² Besides the garden, Vātsyāyana has not given much detailed description of the *antahpura* or the inner sanctum of the ladies. Bhāsa designates it as the inner court with apartments or houses on four sides (*abhyantara-catuḥśālā*), which suggests the plan of construction of the inner apartments of an Indian house from very ancient times.³ This plan combined the advantages of seclusion and privacy together with provision for light and air.

Vātsyāyana describes with greater fulness the outer chambers which the master called particularly his own and where he spent by far the greater portion of his day and night. An examination of the furniture and equipments of these chambers will give us an insight into the life of the man of wealth and fashion in the third century after Christ. The articles that Vātsyāyana first draws attention to, in the master's apartment, are two couches with beds, soft and comfortable and spotlessly white, sinking in the middle, and having rests for the head and feet at the top and the bottom. At the head of his bed is a *kūrca-sthāna*, a stand or perhaps a niche for placing an image of the deity that he worships, as the commentary, *Jayamaṅgalā* explains; besides, at the head there is also an elevated shelf serving the purposes of

1 बहिः प्रवालकुट्टिमं ते दर्शयिष्यामि मणिमुभिकां हृद्यवाटिकां स्वर्णकामधुमं समुद्रग्रहासादान्
गूढमितिसंचारायितवर्माणि ।—*Kāmasūtra*, pp. 283-84 (*sūtra* 17).

2 दीर्घिकाः गूढमोहमग्नयः ।—*Raghuvamśa*, xix. 9.

3 प्रवेश्यतामभ्यन्तरचतुःशालम् ।—Bhāsa, *Cārudatta*, ed. by T. Ganapati Śāstrī, Act 1. See also *Catulaśālā* in Bhāsa's *Avimūraka*, Trivandrum Sans. Series pp. 23 42 86

a table whereon are placed articles necessary for his toilet in the early dawn, namely, fragrant ointments such as sandal-paste, a garland of flowers, small pots containing bees' wax and sweet perfumes, the skin of the *mātulūṅga* or the citron fruit for perfuming the mouth and also betel-leaves prepared with spices and scents. On the floor is a vessel for catching the spittle (*patadgraha*). On the wall, on brackets (elephants' tusks—*nāgadantaka*) are ranged his *vinā*, the national instrument of music in ancient India, a casket containing brushes and other requisites for painting, a book—preferably a poetical work—and garlands of the yellow amarnath (*kuraṅṭaka*), chosen because it does not fade or wither soon and therefore is good for decorating the rooms. Not far from the couch, on the floor, is spread a carpet with cushions for the head, and besides, there are boards for playing at chess and dice. Outside the room is the *nāgaraka's* aviary where are hung cages of birds for game and sport;¹ we read in the *Buddhacarita* that the birds in such household aviaries in the city of Kapilavastu were disturbed by the hurried movements of ladies hastening to catch a glimpse of the young prince Siddhārtha as he passed along the street.² At a somewhat retired spot in the house are places where our *nāgaraka* amuses himself by working at the lathe or the chisel.³

THE DAILY LIFE OF THE NĀGARAKA

Vātsyāyana has left us a description of the occupation of the *nāgaraka* during the whole of the day, which though brief,

१ बाह्ये च वासगृहे सुश्रुतसुभयोपधानं मध्ये विनतं गृहोत्तरच्छदं भवनीयं स्यात्, प्रतिप्रथिका च । तस्य शिरोभागे कूर्चस्यामम् । द्विदिका च । तत्र रात्रिर्दिवसमनुलिपने मालां चित्रपत्रपङ्क्तं वीरभिकपुटिका मातुलुङ्गत्वचसाख्यलानि च स्मृः । भूमौ पद्मद्वयः । नागदन्तावसक्ता वीणा, चित्रफलकं, वर्तिकाचसुद्वको, य कथितं पुस्तकः, कुरङ्गकमालाश्च । आतिदूरे भूमौ वृक्षात्तरणे समस्तकम् । आकर्मफलकं द्युतफलकं च । तस्य दहिः क्रीडाशकुनिपञ्चराणि ।—*Kāmasūtra*, pp. 43-45 (*sūtras* 5-13).

२ विनामदन्तो गृहपथिसङ्गान्धोन्मेषाश्च समाधिपत्यः ।—*Buddhacarita*. iii. 15.

३ एकादिकं च । च क्रीडानाम् । *Kāmasūtra* p 45 (*sūtra* 14).

yet brings up very beautifully the man of fashion of those days before our eyes. Our *nāgaraka* gets up early in the morning and after attending to his morning duties and cleaning his mouth and teeth, proceeds to his toilet. The first article in this toilet is the *anulepana*, a fragrant ointment ordinarily made of fine sandal-wood paste, or of preparations of a variety of sweet-smelling substances.¹ He applies a suitable quantity of this ointment to his person; it would be considered bad taste if he used too much of this perfume; he then scents his clothes in the sweet-smelling smoke of incense (*dhūpa*) thrown into the fire and wears a garland on the head, or hangs it round his neck. He applies collyrium made of various substances to his eyes. To his lips, already reddened by the betel he has chewed, he applies *alaktaka* (a red dye made from lac), to impart a deeper crimson to them and then rubs them over with wax to make the dye fast. Then he looks at himself in a glass, chews spiced betel-leaves to perfume his mouth, and proceeds to attend to his business.² He attends to his hair and wears rings on his fingers that are sometimes of great value.³ He generally wears two garments, a *vāsas* or *vastra* and an *uttariya* or a wrap for the upper part of the body. This upper garment was sometimes very highly scented with rich perfumes or flowers.⁴ Bhāsa tells us that the rich fragrance of Cāru-

1 अङ्गीकृतं चन्दनमश्वत्थमूलैर्नम्रैः ।—Ibid, p. 173 (*sūtra* 14).

2 स प्रातश्चर्याय कृतनियतकृत्यः, गृहीतदन्तधावनः, मातयाऽनुलेपनं धूपं सज्जमिति गृहीत्वा, दत्ता विकल्पकमलताकां च दृष्टाऽऽदरे मुखम्, गृहीतमुखवासताम्बुः कार्द्याभ्यनुतिष्ठेत् ।—Ibid, pp. 45-46 (*sūtra* 16). Jayamaṅgalā explains—मातयेति, प्रभूतानुलेपनादियदुष्कादवायवतः स्यात्, कार्यानुष्ठाने प्रसूतत्वात् ।—p. 46.

3 अङ्गुलीयकस्य च निधानम् ।—Ibid, p. 292 (*sūtra* 20) etc. अनेकशतसहस्रसूत्रमङ्गुलीयकम् ।—*Lalita-vistara* (ed. by Lefmann), xiii. 142.

4 See *Kāmasūtra*, pp. 274, 196, etc.; also तत्र सङ्कार्णवभ्यमुत्तरीयं कुमुदं चार्द्यात् सादङ्गुलीयकं च तद्वत्तात्मात्पुष्पवहणं गीर्हीतमनोयवस्य केयूरस्यपुष्पयाचनम् ।—Ibid, p. 261 (*sūtra* 21).

datta's wearing apparel assured Vasantasenā that though impoverished, he was not quite unmindful of the amenities of youthful society.¹ At Nanda's house at Kapilavastu when Buddha entered it, some of the maids were preparing the perfumed paste while others were perfuming the clothes.² In the *Lalita-vistara* we read that King Śuddhodana ordered that all those who would attend on Māyādevī on her journey to the garden of Lumbini, should wear clothes, soft and fine, coloured with pleasant dyes and smelling sweet with the best of the scents. Similarly, in another place in the same book, we read of a perfumed garment of the exquisite colour of the *nāgakeśara*.³

Sweet scents, we thus see, played a very important part in the toilet of the *nāgaraka*. He made an abundant use of flowers, he rubbed sweet-scented ointments over his body and besides, he used other perfumes—*saugandhikas*—and a box of scents, a *saugandhika-puṭikā*, was kept handy by every *nāgaraka*. He perfumes his mouth with betel-leaves prepared with sweet-scented spices. The fragrant smoke of incense was made to circulate through his rooms and impart a perfume to his clothes. The *Lalita-vistara* corroborates Vātsyāyana about the plentiful use of perfumes. Besides the scented ointment or *anulepana*, the *Lalita-vistara* mentions scented waters of various kinds, perfumed oils and fragrant powders of sandal, flowers or other sweet-smelling things.⁴ These objects—flowers, perfumes and betel-leaves

1 गणिका—(प्राधान्यं गृहीत्वा सख्यम्) अगदसीयं जीवन्ते ते पञ्चसगन्धी सुरदि ।—Bhāsa, *Cārudatta* (Trivandrum Sans. Series), Act I, p. 26.

2 काचित् दिवेषाकर्विल्लपन् हि वासीऽहना काचित् अवासयत् ।—*Saundarananda Kūya*, iv. 26.

3 वरसुगमिसुगन्धा भावद्वयं विविता ।
वसनं सुदुःखीयं प्रादुर्भूया उदयाः ॥—*Lalita-vistara* (ed. by Lefmann), vii. 80
जीवन्ते न मनुष्यद्वयं वन्ता सुगन्धा इमां Ibid xvii. 28

4 विविधमोदपुष्पचन्द्रपरिस्फूर्तं xv 2 8 See also ibid v 96 and
xv 260

formed the most ordinary gifts exchanged between friends and lovers.¹

After attending to his business in the morning, the *nāgaraka* takes his bath ; this he does every day but there are other attendant circumstances that are repeated at varying intervals. Every other day he gets his limbs massaged and shampooed (*utsādana*) ; every third day he cleanses his person with soap-like substances that yield a lather with water (*phenaka*). This last was considered an indispensable article for one who aspired to decent life in those days, as we see that even when a man became too poor to maintain himself as a *nāgaraka* and became a *pīṭhamarda*, his *phenaka* or soap marked him out from ordinary men. As regards shaving, the *nāgaraka* was behind the modern man of fashion ; he got his chin and lips cleaned every fourth day and this was probably considered conducive to long life (*āyusyam*) and a more thorough tonsorial operation was performed every fifth or every tenth day. This completes the bath.² Though he was thus not so fastidious as our modern dandies as regards the hair on his face, he was certainly more careful about his finger nails. They were specially dressed, particularly those of the left hand ; the points of the nails should always be fine and sometimes they were cut into three or more teeth like a saw. The nails must be well-set, smooth, bright, scrupulously clean, not broken, and soft and glossy in appearance. The people of Gauda (modern Bengal) had very fine and long nails that imparted a grace to their hands and were very attractive to women, and the southerners (the *Dākṣiṇātyāḥ*) had small nails which were good for work but of which they made very great artistic use, and the people of *Mahārāṣṭra* were midway between the two. The use of the nails was a great art which

1 *Kāmasūtra*, pp. 259, 261, 274, 308, 319.

2 निर्वर्ण खाने. द्वितीयकमुत्सादनं. तृतीयकः फेनकाः. चतुर्थकमाशुष्यम्. पञ्चमकं दण्डनम् वा प्रत्याशुष्यम्. *Ibid* p 46 (*sūtra* 17)

the *nāgaraka* took great pains in acquiring ; with them, he skilfully and without causing pain, affixed on his beloved, marks that might be straight, curved, circular, semicircular like the crescent moon, or which might resemble the tiger's claw, the peacock's foot, the leap of a hare or the leaf of a blue lotus.¹ Similar care was taken of the teeth and artistic use made of them, because, Vātsyāyana says, no other art increases love so much as the clever use of the nails and teeth.² Besides attending to the daily ablution and the other things noted above, for keeping his person clean, the *nāgaraka* must always carry a handkerchief (*karpāṭa*) with himself for removing perspiration.³

He takes two meals a day, in the forenoon, and the afternoon, but according to *Cārāyana*, and earlier teacher, the last meal had better be taken in the evening.⁴ Three kinds of hard or soft food and drinks, *bhākṣya*, *bhojya* and *peya* corresponding to the *khādantiya*, *bhojanīya* and *pāna* of the Buddhist sacred books,⁵ have been mentioned by Vātsyāyana. Among his articles of diet we notice rice, wheat, barley, pulses, a large number of vegetables, milk and its preparations including *ghee*, meat and sweets, besides salt and oil. Among the sweets, we have molasses (*guḍa*) and sugar (*sarkarā*) as well as sweetmeats (*khaṇḍa-khādyāni*).⁶ Fish is nowhere mentioned by our author as an article of diet. Meat was eaten boiled as soup, and dry or roasted. To desist from eating meat, as prescribed in the law books, was considered to be an act of merit (*dharma*).⁷ The *nāgaraka's*

1 Ibid, pp. 112-20 (*sūtras* 1-31).

2 Ibid, pp. 121-30 (*sūtras* 1-42).

3 सातव्यां च संस्तककार्म दायनीयः ।—Ibid, p. 47 (*sūtra* 18).

4 पूर्वोक्तापरादयोर्भोजनम् । सायं चारायस्य ।—Ibid, p. 47 (*sūtras* 19 and 20).

5 *Mahāvagga*, vi. 28. 10 and vi. 35. 2.

6 See *Kāmasūtra*, pp. 228-30, 337, 369-71 ; also जलानुपानं वा खण्डखाद्य

कसम्यथा प्रक्षतिमात्यादृक्कुम्भावप्यपुत्रोयाताम् ।—Ibid, p. 174 (*sūtra* 16).

7 अहमभ्यस्य तासमभ्यसिभ्य आकादस निवारय भव ।—Ibid p. 12 (*sūtra* 7).

drinks (*pānakāni*) were also various : besides water and milk, he drank fresh juice, perhaps of the various kinds of palm, extracts of meat, *congey* (or rice gruel), *sherbets*, juice of fruits such as mangoes and citrons mixed with sugar ; of stronger drinks, he used various wines like *surā*, *madhu*, *maireya* and *āsava*,—which he drank from a *chaṣaka*, a vessel of wood or metal, often accompanied by various kinds of sweets, and savouries of bitter and acrid taste in order to impart a relish to drink.¹

After the midday meal the *nāgaraka* enjoys his siesta, he diverts himself by pleasant talk with his friends, the *pīthamarda*, the *viṭa* or the *vidūṣaka*, listens to the talk of parrots, views fights between cocks, quails or rams, or is engaged in various kinds of artistic enjoyments. Besides the animals mentioned above, he also kept for his own amusement a number of cuckoos for their sweet melody and peacocks for their glorious plumage and also monkeys. At the king's palace, besides these animals of sport, lions and tigers were also kept in cages.²

In the afternoon, after he has dressed himself, the *nāgaraka* goes out to attend a *goṣṭhī* or a social gathering where he engages, as we shall see below, in pleasant intellectual diversions with his friends and in tests of skill in the various arts. At night-fall, our *nāgaraka* enjoys music, vocal and instrumental, occasionally attended with dances. After music, in his own room which has been made sweet and clean and gay with flowers, and while its fragrant air is charged with

1 अण्डरसकयूनस्ययवणं चरुमांसोपदेशानि पानकानि चतुःकलानि शृङ्गमांसं मातुलुङ्गचक्रकाणि सशकैराणि च यथादेशसाक्षात् च । चषककलः पायदेत् ।—Ibid, p. 174 (*sūtras* 17 and 15), तत्र मधुमेरुशसवान् विविधलवणफलहरितशकटिकटुकार्कोपदेशान् वैभ्याः पाययिषुरनुपिषुष ।—Ibid, p. 52 (*sūtra* 38).

2 भीजनानन्तरं द्यकसारिकाप्रलापनव्यापाराः लावककुक्कुटमेघयुग्मानि तासाञ्च कलाक्रीडाः, पीठमर्दवित्-विदुषकायत्ता व्यापारा, दिवाख्या च ।—Ibid, p. 47 (*sūtra* 21). . मेघकुक्कुटलावकशारिका परभृत-मधुवानरस्यशाणसवेचनम् ।—Ibid, p. 229 (*sūtra* 33). क्रीडाशयान् यन्त्राणि शकुनान् व्याग्रमिह-पक्षपादीनि च ।—Ibid p. 284 (*sūtra* 17) . see also p. 307 (*sūtra* 25)

the breath of sweet incense circulating through it, the *nāgaraka* with his associates and friends, awaits there the arrival of his mistress. This completes his daily life.¹

A word here about the *nāgaraka's* friends whom we meet again and again in the *Kāmasūtra*, will not be out of place. Besides the many artists and craftsmen who served him in his quest of love and pleasure and who are called his *matras* or companions by Vātsyāyana, the *nāgaraka* appears to have possessed some real, true and devoted friends. Vātsyāyana says that fast and genuine friendship often sprang up among those who had grown up together from infancy tended by the same nurse, who in early boyhood were fellow playmates or were at school together, those who were marked by the same temperament and the same tastes in pleasure and sport, were attached to each other by mutual obligations and whose closest secrets were known to each other. Vātsyāyana regards it particularly fortunate in friendship when the friendship has come down between two families for several generations, has never been tainted by selfishness or greed, nor has been changed by time or by any considerations whatsoever and where the mutual secrets have never been betrayed.²

SPORTS AND FESTIVITIES

Besides the various sports and amusements that enlivened the daily life of the *nāgaraka*, there were many high days

1 'सङ्गीतप्रसादाद्यन्यापराङ्गं भीतीविहाराः । प्रदीपे च संवीतकानि । तदन्ते च प्रसाधिते वासन्तई सञ्चारितसुरभिभूये सञ्जहायका श्रव्यायामभिसारिकाणां प्रतीकम्, दूतीनां प्रेषणं, सद्यं वा समनम् ।—Ibid, pp. 47-48 (*sūtras* 22-24). नामरकः सङ्ग मित्रजनैश्च परिवारकैश्च कृतपुष्पोपहारि सञ्चारितसुरभिभूये रत्नावसे प्रसाधिते वासन्तई etc. सङ्गसमग्रं वा भीते वादित्रं ।—Ibid, p. 172 (*sūtras* 1 and 7).

2 'सङ्गपांसुकीर्तिसुपकारसंग्रहं समाजजीव्यसमं सहाध्यायिने यवाय समीपि रहस्यानि च विद्याद यस्य चायं विद्याया धायपत्यं सङ्गसङ्गं भिन्नम् । पितृपौत्राण्यमभिसङ्गपादकमहृष्टैकते वयं भुवनसोभशील-मपरिहाय्यममभिसङ्गमीति मित्रसङ्गम् ।—Ibid, pp. 68-69 (*sūtras* 35-36); see also *sūtras* 37, and 38

and holidays when he made merry with his friends and companions. With regard to all these games and festivities enjoyed in company, Vātsyāyana gives the sage advice that they can be relished best in the company of friends of the same social status, but not with those that are either above or below one, because permanent good relations and mutual understanding can only be established when each party in a sport seeks to afford pleasure to the other and where each is honoured and respected by the other.¹

Vātsyāyana classifies the occasional festivities into five groups. In the first place he mentions the festivals in connection with the worship of different deities (*samāja*, *yātrā* and *ghaṭā*), sometimes attended with grand processions; then come the *goṣṭhīs* or social gatherings of both sexes; next *apānakas* or drinking parties and *udyāna-yātrās* or garden-parties, and last of all various social diversions in which many persons take part (*samasyā krīḍā*).²

SAMĀJA

At the temple of *Sarasvatī*, the goddess of learning and the fine arts, on a fixed day every fortnight, that is, on the *tithi* or lunar phase specially auspicious to the deity worshipped, a *samāja* or an assemblage of *nāgaraḥās* was held regularly. They were accompanied by musicians, dancers and other artists permanently employed by them for performances in honour of the deity. Besides, when any itinerant parties of actors, dancers or other such "artists" visited the town, they were afforded an opportunity of showing their

1 समखायाः सहक्रीडा विवाहाः सङ्गतानि च ।-

समानैरेव कार्य्याणि नीचैर्नपि वाऽवसैः ॥

परस्परसुखाखोदा क्रीडा यत्र प्रयुज्यते ।

विशेषदली 'खान्दोन्व' संवत्सः स विधीयते ॥—Ibid, p. 190 (*sūtras* 22 and 25)

2 घटानिवन्धनं, गौडीसमवायः, समापानकम्, उद्यानगमनं, समखायाः क्रीडाश्च प्रवर्तयन्त ।—Ibid,

skill at the temple before the divinity. On the day following the performance the party had to be given their stipulated rewards, and then they might be dismissed or asked to repeat their performances at the pleasure of their patrons. On special occasions, when performances on a grand scale were arranged, parties of actors might co-operate with each other and give a joint performance and it was the duty of the corporation or guild (*gana*), to which the *nāgaraka* belonged, to honour and treat with hospitality the strangers who attended these gatherings. Similar festivities of various kinds were held on a grand scale in honour of different deities according to the customs appertaining to each.¹ On some of these occasions there were processions (*yātrā*) like the procession of images that Fa-Hien saw in Khotan when "they swept and watered the streets inside the city, making a grand display in the lanes and by-ways."² In these processions both men and women joined and 'Vātsyāyana says that they afforded opportunities for meeting one's lady-love.³ Even a virtuous matron could attend a religious ceremony with the permission of her husband.⁴

GOSTHI

We now come to the *gosthi* or social gathering where the *nāgaraka* diverts himself in pleasant talk with persons

1 पञ्चम भाग्ये वा प्रथमैः प्रणि सरस्वत्या भवन्ति निवृत्तानां दिव्यं समाजः । कुशीलवाद्यामन्त्र
मैः सञ्जगन्मया ददाः । इत्येवमिह तेभ्यः पुत्रा भिद्यते खमिरन् । ततो यथाशङ्कसिवां दर्शनमुत्सर्गो वा ।
असनीतमन्त्रेण देवां परम्परसौक्यकावलाः । आत्मनः च कृतसमवायानां पूजनमभ्यपवस्येति गथाधर्मैः ।
एवम तं च देवताभिन्नमनुविद्यन् संवाचितस्त्वदोर्द्विषा यदा व्याख्याताः । —Ibid, pp. 49-51
(*sūtras* 27-33).

2 Legge, *Fa-Hien*, p. 18.

3 स तु (सत्तमः) देवताभिन्नमन्त्रेण यावदाहुत्यानयोऽप्यो जलावतरणे निवाहे यज्व्यसनीतमन्त्रेण
प्राप्त्याने श्रीरविचमं जनपदः । बजारीकृते मंथ्यापारेषु तेषु तेषु च कार्येषु । —*Kāmasūtra*,
p. 274 (*sūtra* 41).

4 आचार्य विचार्ये शब्दे समानं सङ्गीभिः सह शीघ्रं देवताभिन्नमन्त्रित्यनुज्ञाता कुर्यात् । —Ibid,
p. 226 *sūtra* 15

of the same status and position as himself by their education, intelligence, character, wealth and age; there he engages in competitions in making verses or in various other sports of skill and art.¹ Affording, as these *goṣṭhis* did, opportunities for the *nāgaraka* to exhibit his intellectual accomplishments and mastery of the arts, they were most popular with him, being attended by him every afternoon and they were also held on a comparatively large scale on special occasions. Of the branches of literary art in which competitions were held, we may glean the following from Vātsyāyana's list of the sixty-four arts: there were competitions in the extempore composition of verses, completion of a stanza of which a part only was given, the proper reading of books, with proper intonation and accent, either singly or in groups, the reading of passages in prose or verse that on account of many harsh sounds were hard to pronounce, and the art of composing and expounding passages written in a secret code or cypher. These competitions required knowledge of foreign tongues and provincial dialects, knowledge of lexicons and special vocabularies, of metres and the figures of rhetoric, the knowledge of dramas and their stories, in short, a very comprehensive literary and artistic training. One game is described called *pratimālā* in which a number of persons had to recite verses one after another, the condition being that every reciter must repeat a verse commencing with the letter with which the previous speaker's verse ended and any one unable to supply his verse sufficiently quickly had to pay a forfeit. Besides these literary competitions, there were tests of proficiency in the fine arts such as painting, singing, instrumental music and the like and also of manual skill and dexterity in many of the practical arts such

1 वेश्याभवनं सभायामन्यतमस्योदवसिति वा समानविद्यादुद्दिगौकविमन्त्रसां सह वेश्याभिरनुसर्पे-
राजापौरासमन्वयो गोष्ठौ । तत्र चैषां काव्यसमस्या कदाचमस्या च ।—Ibid, p. 51 (*sūtras* 34
and 35

as the stringing together of flowers in a garland and so on¹

At these gatherings were invited *ganikās* or brilliant artists who by their education and knowledge of the arts, could please the *nāgaraka* by meeting him on his own ground, viz., in mental and aesthetic culture, and who were therefore loved and honoured by the people. Sometimes the parties were held at the house of one of the *ganikās*, or the *nāgarakas* met at each other's house, or they assembled in the *sabhā*, the public hall of the city or of the *gaṇa* or corporation to which every citizen belonged. Here the citizens came together to discuss politics and philosophy, or to hold competitions in literature or art, or merely to enjoy themselves in convivial parties. This *sabhā* of Vātsyāyana is the direct descendant of the *saṃiti* or *pariṣad* of the Vedic times, at one of which, viz., that of the *Pañcālās*, Svetaketu Āruṇeya, who is reputed to be the founder of the science of erotics, was defeated by a Kṣatriya.²

At the *goṣṭhis* were also discussed the sixty-four *Pañcāla* or *kāma-kalās* and Vātsyāyana declares that a person possessing a knowledge of this sixty-four, even though devoid of all the other sciences, leads the talk at the *goṣṭhis* of men and women; and on the other hand, a person who speaks cleverly on other subjects but knows not the sixty-four, is not much respected in the discussions in the assembly of the learned.³

1 मानसौ काव्यक्रिया, काल्यसमस्तपुरुषम्, पुनरुक्तचनम्, संपाद्यम्, दुर्वाचकयोनाः, स्वेच्छित विकल्पाः, दिग्गन्धाविज्ञानम्, अभिधानकौशलं, कन्दो ज्ञानम्, नाटककलाविकादर्शनम्, प्रतिमाला । गीतम्, वाद्यम्, नृत्यम्, आलङ्कारम् : नाट्यसमस्तविकल्पाः, ऐश्वर्यकापीकवीर्यम्, etc.—Ibid, p. 32.

2 तस्यामुक्ताया लोकाकान्ताः पूज्याः शीतिसमस्तभाषाचारिताः ; Ibid, p. 52 (*sūtra* 36) For Svetaketu, see *ibid*, p. 5 (*sūtra* 9); also, श्रीतकैतुर्ह वा आरुणेयः पंचालानां परिवदमात्रयाम् ; *Bṛhadāraṇyakaopaniṣad* vi, 2. 1, and श्रीतकैतुर्हारीयः पंचालानां सनितिसंयात्र . *Chāndogyaopaniṣad*, v. 3. 1.

3 न वचनमनयास्त्राणि वचःपटिभिर्वाग्भिः ।

विदममनष्टि नावय कचामु परिपुञ्जते ।

At the *goṣṭhī* one is neither to speak too much in Sanskrit for he may then be considered a pedant, just as in England two centuries ago to write English in strict accordance with orthography and syntax was considered not necessary for a gentleman; nor should the *nāgaraka* speak too much in a local dialect, because then he ran the risk of being regarded as uneducated and uncultured; he should strike a middle course and have full control over both and then he was sure to win great respect.¹ The prevalent language of the period as seen in inscriptions and in the Mahāyāna literature, bears testimony to the fact that the current speech at the time, at least among the cultured classes, was a mixture of Sanskrit and Prakrit. The learned people like Aśvaghoṣa, of course, wrote pure Sanskrit, but the language of conversation among the educated was apparently a mixture of Sanskrit and the provincial dialect (*deśabhāṣā*) as recommended by the author of the *Kāmasūtra*.

There were *goṣṭhīs* for sinister purposes too in the days of Vātsyāyana who warns the *nāgaraka* against frequenting an assembly that is disliked by the people, that is not governed by proper rules and hence is likely to indulge in license or to run beyond the bounds of decency; nor should he attend a *goṣṭhī* that is intent upon doing mischief to others. A person wins success in life by attending an association that makes the imparting of pleasure to people its sole business and has sport and diversion for its sole object.²

वर्जितोऽप्यन्यविज्ञानैरेतया वक्ष्यते कृतः ।

स गोष्ठ्यां नरनारीणां कथास्वयं विमोहते ॥—*Kāmasūtra*, p. 182 (*sūtras* 50-51)

1 नात्यन्तं संकलनेनैव नात्यन्तं देशभाषया ।

कथां गोष्ठीषु कथयन्लोकं बहुमतो भवेत् ॥—*Ibid*, p. 58 (*sūtra* 50).

2 या गोष्ठी लोकविहिता या च भवैरविसर्पिणी ।

परजिज्ञासिका या च न तामवतरेद्दुःखः ॥

लोकचित्तानुवर्तिन्या क्रीडामात्रे ककार्यया ।

गोष्ठ्या वद चरन् विदोऽपि विद्विन् निवर्तते ॥—*ibid* 1 8 (*sūtras* 51-2)

The *goṣṭhī* on account of its association with art, refinement and culture, was much appreciated by the people in Vātsyāyana's times. A *nāgaraka* was expected to be liberal in spending on *goṣṭhīs* and his success in courtship and love depended in no small measure on his power to shine in the sports and festivities including the *goṣṭhī* and *samāja*.¹ In Bhāsa's dramas we meet with many references to *goṣṭhī*; his *Avimāraka* mourns the supposed loss of his friend who was humorous at *goṣṭhīs*.²

Women also met together in *goṣṭhīs* or social assemblies among themselves. For an unmarried girl it was considered a qualification that she was fond of *goṣṭhīs* and *kalās*. Married ladies also sometimes, with the permission of their husbands, instituted among their own friends *goṣṭhīs* or social gatherings where they discussed artistic and literary matters. But a married woman who was too fond of instituting *goṣṭhīs* was looked upon with suspicion, specially one who arranged such gatherings in the house of a youthful neighbour.³ In Bhāsa's *Avimāraka* (Act V) the maids invite the *Vidūṣaka* to recount a story which they would listen to among their *goṣṭhījanas* in the inner court.⁴

APĀNĀKA

Besides the *goṣṭhīs* the *nāgarakas* also met at each other's house to hold drinking parties where they drank various kinds of liquors with sauces of various tastes and flavours, but

1 कविप्रमाणकुशली—विश्वविश्वज्ञी—सदाशोहीदेवसहस्रसमाजसमस्याकौडनशीली—जनयप इति नायकगुणः।—*Ibid*, p. 302 (*sūtra* 12).

2 शोहीदेवसहस्रसमाजसमस्याकौडनशीली—*Trivandrum Series*, p. 69.

3 शोहीकलमिया जैति नायिकागुणः—*Kāmasūtra*, p. 303 (*sūtra* 13); सखीनि सखीगोर्षी—p. 226 (*sūtra* 15); मन्त्रप्रतिवेद्यपदे शोहीगोर्षी—p. 254 (*sūtra* 52).

4 यमं शोहीकलमिया जैति नायिकागुणः—*Trivandrum Series*, p. 69.

मन्त्रप्रतिवेद्यपदे शोहीगोर्षी—*Trivandrum Series*, p. 254.

abstention from wine was considered a special qualification in a *nāgaraka*.¹

GARDEN PARTIES

Next we come to another diversion which was very dear to the soul of the *nāgaraka*, viz, *udyāna-yātrā* or picnics in gardens. Every great city in those days was surrounded by extensive gardens where the residents of the city could find some relief from the congested streets of the town. Round Kapilavastu, says the *Lalitavistara*, five hundred gardens sprang up for the diversions of Bodhisattva, and prince Siddhārtha went out through the gates of the city for enjoying himself in the gardens outside.² In the *Kāmasūtra* also we find that these gardens were outside the town and a whole day was spent in the picnic there. Early in the morning a party of well-dressed *nāgarakas* would go out of the town mounted on horses accompanied by *ganikās* and followed by servants; there they would arrange for their daily meal and pass the time in pleasant games of chance or in diverting themselves with the fights of cocks, quails or rams or in any other way that they pleased, in the afternoon they would return wearing some token of remembrance of the picnic such as a bunch of flowers or a twig from a garden-tree. Similar parties were enjoyed in connection with sports in water, which took place in artificial lakes or tanks from which all mischievous water-animals had first been removed.³ Picnicking in the

1 See footnote 1, p. 160 and footnote 1, p. 167.

2 पञ्च चोद्यानशतानि समन्तान्नगरस्य प्रादुर्बभूवुर्वीधिसुखस्य परिभोगाय ।—*Lalita-vistara*, (ed. by Lefmann), vii. 95 ; बोधिसुखस्य पूर्वेण नगरद्वारेणोद्यानभूमिमभिनिष्क्रान्तो महता व्यूहेन etc. Ibid, xiv. 183-191.

3 पूर्वाह्ण एव खलंकतास्तुरगाधिरुदा वेष्टामिः सह परिवारिकानुगता गच्छे युर्देवसिक्कीं च याता तत्रैवानुभूय कुक्कुटलावकसेषयुद्धयुतैः प्रोचामिरनुकूलैश्च चेष्टितैः कालं मनयित्वाऽपराह्णे गृहीतपटुद्यानोपभोगविप्राकाशैश्च प्रसन्नमूर्तिषु । एतेन रचितोऽहोत्कान्तं शीघ्रं जलक्रीडामननं व्यस्यतम् ।—*Kāmasūtra*

gardens outside the city was very popular in the days of Vātsyāyana who again and again speaks of it. His description of *udyānayātrā* agrees in every particular with that given in *mṛcchakaṭīka*, the only difference being that in the drama, Cārudatta goes out in a bullock-cart instead of on horseback. A *nāgaraka*'s liberality was often tested by his readiness to spend on these garden picnics and dramatic performances. A king who has many wives is advised by Vātsyāyana to please every one of them by such shows and garden-parties.¹ Unmarried girls, and even married women, sometimes went to these picnics; a virgin on her way to a garden-party was sometimes snatched away from her friends and guardians for the purposes of marriage.² Ladies perhaps went on such picnics in parties of their own sex, because Vātsyāyana says that *udyāna-yātrās* afforded opportunities for meeting and making offers of love to them.³ But picnics arranged by married women appear to be rather rare. It was only a *punarbhū*, that is, a widow who had attached herself to a second husband, that induced her adopted lover to institute these picnics and convivial assemblies at which she herself took part.⁴

SAMASYĀ-KRĪDĀ

Last of all we come to the sports that Vātsyāyana calls *samasyā-kṛīdā* or *sambhūya-kṛīdā*, that is social diversions in which a number of persons took part. He says that they varied with each country and province. Of about a score of them he has given only the names from which their character may sometimes be surmised. Some of them are well-known

1 प्रेक्षोद्यानव्यागशीलः ।—Ibid, p. 253. (*sūtra* 50); उद्यानगमनैः—एकैकामनुरञ्जयेद् ।—Ibid, p. 245 (*sūtra* 89).

2 यामान्तरमुद्यानं वा गच्छन्तीं विदित्वा सुसंस्तसद्वायो नायकसदा रचिषो विवास इवा वा कथाम् पहरदिति विवाहयोगः ।—Ibid, p. 222 (*sūtra* 27).

3 Ibid p 258 (*sūtra* 6) also p 274 (*sūtra* 41)

4 Ibid p 239 *sūtra* 44 also p. 240 *sūtra* 59).

up to the present day, at least in parts of India, such as *Kaumudī-jāgara*, in which the whole night of the full moon in the month of Āśvina is passed without sleep by playing at dice or similar other amusements, and the *Holākā* or *Holi* on the day of the vernal full moon in the month of Phālguna; such is also the *Ālola-caturthī* or *Hindolotsava* in the month of Śrāvaṇa. The *Hallisaka*, accompanied by dancing and music and supposed to be similar to the *Rāsotsava* described in the *Bhāgavata-Purāṇa*, is referred to by Vātsyāyana and a form of it is still current in Kāthiāwād. The festival of *Suvasantaka* reminds us of the *Dule-vasantīyā* of the Sita-benga Cave-Inscription which tells us that at this "swing-festival of the vernal full-moon, frolic and music abound and people tie around their necks garlands thick with jasmine flowers."¹ We are also reminded of the *Kāmadevānuṣṇāna* of Bhāsa's *Cārudatta* (Act I) and of the *Madanodyāna-yātrā* of Bhavabhūti's *Mālati-Mādhava* (Act I). It appears that persons of both sexes took part in many of these festivities. At such festivals as *Kaumudī-jāgara*, *Suvasantaka* and *Aṣṭamī Candrakā*, the women of the cities and towns entered the harem of the king and sported with the royal ladies there.²

SPORTS OF GIRLS

Some of the sports of girls have been described by Vātsyāyana, as well as some of their playthings. The girls took delight in making garlands of flowers, building small houses of earth, of wood, playing with dolls, or in cooking imaginary food with such materials as earth etc. They sometimes played games of chance with dice or cards, or other games

1 Dr. T. Bloch, "Rāmgārḥ Cave Inscriptions," *Report of the Arch. Sur. of India* (1903-1904), pp. 124-25.

2 See *Kāmasūtra*, p. 54 (*sūtra* 42) and p. 283 (*sūtra* 11); for *Hallisaka* cf. ————— p. 175 (*sūtra* 25) and see *East and West* 1 pp. 748ff. May 1902)

like "odd and even," the game of "close fists" and so on ; or they might play the game of finding out the middle finger or the sport with six pebbles ; sometimes a number of girls played together at games involving some exercise of the limbs (*Kṣēditakāni*) such as hide and seek, spinning round holding each other's out-stretched arms, blindman's buff, games with salt or heaps of wheat.¹ We see from this list that many of these sports and games are much the same as those in vogue at the present day among Indian girls and boys.

The games and festivities of the *nāgaraka* are, as we see from the description given above, the diversions of a seeker after pleasure and amusement—of one that had plenty of leisure to enjoy and an ample fortune to provide the means of enjoyment. Among manly sports, wrestling matches were known to Vātsyāyana, but the *nāgaraka* appears to have been rather a spectator at these games than one who took an active part in them ; the *Kāmasūtra* also speaks of hunting as a pastime that becomes a source of pleasure by practice, when one has acquired some skill in it and this seems to be the one manly sport that the *nāgaraka* knows of.²

¹ *Kāmasūtra*, p. 201 (*sūtras* 5-7).

² मत्स्योद्युद्धे Ibid I 84 (*sūtra* 57) — श्रीनि. मात्स्यसिद्धौ ज्ञेया समग्रदिष्ट कर्मसु ।—
Ibid 90 (*sūtra* 2).

THE POSITION OF WOMEN

THE NĀGARAKA'S WIFE

While the life of a *nāgaraka* has been painted by Vātsyāyana as a round of pleasures, that of his wife presents a striking contrast and is a round of duties. The picture presented by him of a wife is in no way inferior to the ideal held up in the *Dharmaśāstras* and in many respects he gives greater details.¹ She attends on her husband with all the love and devotion a devotee shows to the deity he worships. She ministers to his personal needs, looks after his food and drink, as well as his toilet and his amusements; she tries to appreciate his likes and dislikes, welcomes his friends with proper presents, respects and loves his parents and relatives and is liberal to his servants; when she finds that he is coming home, she hastens to meet him and waits upon him herself; in his games and sports she follows him; even when offended, she does not speak too bitterly to him. She may attend a festive assembly only with his permission and in the company of her friends. She does not even give away anything without his knowledge. She should do nothing that might rouse his suspicion against her fidelity; she should avoid the company of women of questionable character such as female ascetics, actresses,

1 For the section of the *Kāmasūtra* dealing with the character of the virtuous wife see pp. 224-46. This section has not been dealt with here in detail as the whole of it has been translated by Prof P. Peterson in his paper on "Vātsyāyana on the Duties of a Hindu Wife," read before the Anthropological Society of Bombay (16th December, 1891) and published in the *Journal of the Anthro. Soc. of Bom.* 1892, pp 459-66. The same learned Professor has written upon "Courtship in Ancient India," as given in the section of the *Kāmasūtra* dealing with it (*Jour Bom Br R A S* xvi") and hence we have omitted a portion of that section including the rules of marriage

fortune-tellers, or women given to the practice of black art (*mūlakārikā*), nor should she loiter about in solitary parts of the house. She might take lessons in the *Kāmasūtra* or in the subsidiary arts, if her husband so wishes, and he may occasionally himself give these lessons.¹ One is here reminded of Bhāsa's *Udayana* who calls his beloved queen "his dear disciple,"² and of the beautiful line of Kalidāsa (with whom our author has so many points of contact) where Aja mourns the loss of Indumatī, his "beloved pupil in the fine arts."³

There is an atmosphere of control and restraint about her. In her talk she is moderate and never speaks or laughs aloud; she does not return an answer when reproved by her husband's parents. She does not give herself airs when she enjoys great good fortune. In her dress she practises moderation: when going out on festive occasions, she wears a few ornaments and only a few garments of fine and soft texture, uses perfumes and ointments very moderately and adorns herself only with white flowers. But when she is going to meet her husband, she takes the greatest care with her toilet; then she makes herself tidy, sweet and clean, she puts on many ornaments, wears flowers of various hues and smells, uses perfumes and in every way makes herself attractive. Flowers were worn in garlands hanging from the neck (*sraja*), or in chaplets (*āpīḍa*) on the head, or were simply put in the hair,⁴ or in elaborate ornaments for the ears (*karnapūra* or *karnapatra*). Another item of a woman's toilet was the paint or the dots and patches on the forehead and cheeks,

1 *Kāmasūtra*, p. 28 (*śītras* 2 and 3); p. 197 (*sūtra* 36), and कुरु पद्या शिष्यत्वम्। p. 310 (*sūtra* 9).

2 Bhāsa's *Svapnavāsavadattam*, Act V, हा प्रिये, हा प्रियप्रिये etc.

3 प्रियप्रिया बलिने कलाविधौ।—*Raghuvamśa*, viii. 57.

4 प्रकीर्यमानकेशकुसुमा—*Kāmasūtra*, p. 152 (*sūtra* 3); केशेषु कुसुमं नारीः Bhāsa, *Cārudatta*. Act I.

put on in various designs (*viśeṣaka*). Sometimes leaves of such plants as *tamāla* were used with it, as we find in the *Saundarananda-Kāvya*.¹ Vātsyāyana advises a wife never to present herself before her husband without some ornaments on her person even when alone with him.² This idea is found in Indian literature as early as the time of Yāska, who says, "to the man who understands her meaning, the Veda shows herself as a loving wife shows herself to her husband in all her rich apparel." As Yāska here is quoting a verse of the *Rgveda* where it occurs at least four times, the idea belongs to the very earliest period of Indian thought.³ But when the husband is away from home the wife goes, as it were, into mourning; she puts away all her ornaments and finery with the exception of those that mark her married condition, such as the bangles of shells, only one on each wrist.⁴ At that time she also practises fasts and austerities in honour of the gods and does not go to visit even the near relatives except in very urgent cases when they are in some danger, or when there are some festivities there, and even then, she must not change her quiet dress indicating the separation (*pravāsa-veśa*); and she should never go there but in the company of her husband's people and must not stay there long. When the husband returns home she goes to meet him as she is, then she worships the gods, specially Kāma-deva, the god of love, and offers gifts of food to men and birds.

1 *Kāmasūtra*, p. 124 (*sūtra* 19) ; p. 206 (*sūtra* 32) ; also *Saundarananda Kāvya*, chap. iv.

2 नायकस्य च न विमुक्ताभूषणं विजने संदर्शने तिष्ठेत् ।—*Kāmasūtra*, p. 226 (*sūtra* 13)

3 Quoted by Prof. Peterson in *Journal of the Anth. Soc. of Bom*, 1891, p. 463. The Vedic passage is जायेव पत्य उग्रतो सुवासाः, *Rv.* i, 124. 7, see also iv. 3. 2 ; x. 71. 4 and x. 91. 13. Cf. also जाया पतिमिव वाससा *Av* xviii. 2. 51.

4 *Kāmasūtra*, p. 231 (*sūtra* 43), also एकं गृहवलयं वा धारयेत्, pp. 315 16 (*sūtra* 44).

Ordinarily also it is the wife who looks after the performance of the daily worship of gods at the household temple and the due performance of rites and the offering of gifts at the three fixed periods in the day—morning, mid-day and evening. She takes upon herself the observance of the vows and fasts that fall to the share of her husband. Sometimes the lady vowed gifts and offerings to the gods, and when her lord acquired some wealth, or obtained success in any venture, or regained his health after some illness, she carried out her vow.¹ To institute the worship of some deity was one of the dear desires of the women.² The qualities enumerated by Śuddhodana as requisite for a bride for the young Siddhārtha³ are very much the same as those in the picture given above by Vātsyāyana of a virtuous and devoted wife.

With the permission of her husband the wife takes upon herself the whole care and management of the family. She prepares a budget for the whole year and regulates the expenditure in proportion with the annual income. She must also know how to keep the daily accounts and total up the daily receipts and expenditure; Manu also lays down that the husband should appoint the wife to receive and spend the wealth, by keeping accounts, as Medhātithi explains.⁴ When the husband is inclined to spend beyond his means, or to run into improper expenditure, she remonstrates with him in secret. She lays in a stock of all articles necessary for consumption and replenishes her stores at the proper season. She knows how to calculate and pay the wages and

1 तस्यार्थाधिगतेऽभिप्रेतसिद्धौ शरीरोपचये वा पूर्वसंभाषित इष्टदेवतोपहारः ।—Ibid, p. 311 (sūtra 20).

2 देवतानां पूजोपहारप्रवर्तनम् ।—Ibid, p. 340 (sūtra 25).

3 *Lalita-vistara*, chap. xii, 138ff.

4 संप्रतुसरिकं चायं संख्याय तदनु रूपं व्ययं कुर्यात् । देवसिक्तव्ययपिच्छीकरणमिति च विद्यात्—*Kāmasūtra*, p. 229 (sūtras 32-33); अयेसं संयष्टे चैनां व्यये चैव नियोजयेत् ।—*Manu* x. 11 where Medhātithi explains संयष्टः, संख्यादिना परिच्छिद्य रचार्थं वेक्ष्यति निधानम् ।

salaries of the servants, has to look after agriculture and cattle, and also to take care of the animals and birds kept for sport by the master of the house. We have seen that the garden also is a special charge of the lady of the house. When the husband is absent from home she also looks after his affairs and tries to administer them carefully so that they may not suffer by his absence; on such occasions she endeavours to minimise the expenditure to the best of her power and to increase the resources of the family by sales and purchases carried on through trusty servants. She has to attend to the kitchen, and besides, she employs her leisure in spinning cotton and also in doing some weaving.

POOR WOMEN

Many of the poorer women,—widows, helpless women, or those who had adopted the ascetic's vow (*pravrajitā*), earned a living by spinning and weaving as at the time of Kauṭilya, and got their wages from a government officer, the *Sūtrādhyakṣa*, "the Superintendent of Yarn," and the sales and purchases were made with the *Panyādhyakṣa*, "the Superintendent of Manufactures." In the villages, the peasant women did various kinds of work under the control of the government officer (*Āyuktaka*) in charge of the village or the headman who lived upon a share of the agricultural produce. Under his orders these women perform unpaid work (*viṣṭi*) for him, they fill up his granaries, take things in or out of his house, clean and decorate his residence, or work in his fields; they also take from him cotton, wool, flax or hemp for spinning yarn and the bark of trees, or thread, for preparing wearing apparel; moreover, they made with him transactions of sale, purchase or exchange of various articles. Similarly the women in dairy settlements (*vrajas*) transacted business with the *gavādhyakṣa*, "the Superintendent of Cattle."¹

1 *Kāmasūtra*, pp. 282-83 (*sūtras* 5-10).

THE JOINT-FAMILY

The joint family system seems to have obtained in Vātsyāyana's age. The wife of the householder has to wait upon his parents and to obey them implicitly as we have already seen, and moreover, she has to show proper regard to all senior relations (*gurus*) and to his sisters as well as to their husbands. But nowhere are her duties to his brothers mentioned, though a woman with many younger brothers of her husband is referred to in one place¹ showing probably that sometimes the brothers lived together, but more often they established separate households when they got married, as it was prescribed in some of the *Dharma-sūtras*, in Manu for example, that after the death of the parents the brothers might live jointly or they might separate for the sake of increasing the *dharma*, for, if they lived separate, their-spiritual merit would increase and hence separation was sanctioned by *dharma*: the meaning is that if they lived apart "each of them had to kindle the sacred fire, to offer separately the *agnihotra*, to perform the five great sacrifices and so forth, and hence each gains merit separately." This principle had been recognised from very early times as we have it clearly laid down by *Gautama*, the author of the earliest of the extant *Dharmasūtras*.²

POLYGAMY

Polygamy appears to have been prevalent in Vātsyāyana's days among the wealthy. Kings generally considered it a privilege to have a crowded harem, a harem "with a thousand spouses" is spoken of by Vātsyāyana.³ This is in line with what

1 लोभमायां बहुदेवयिका—*Ibid.*, p. 254 (*sūtra* 52).

2 Note by Prof. Bühler on *Manu* ix. 111, *S.B.E.* xxv, p. 347. Cf. also सर्वे वा पूज्यस्ते सरास् निभयात् पितृवत् । विमाने तु धर्मवृद्धिः ।—*Gautama*, xxviii. 3 and 4.

3 *Kāmasūtra*, p. 41 (*sūtra* 22); also pp. 289-98.

women except those of approved character, were admitted within.¹ Bhāsa's *Vasantasenā* complains that she had the misfortune of not being entitled to enter into the inner courtyard of Cārudatta's house.² It was not considered decent for the wife of a *nāgaraka* to stand at the door and look out or to observe people in the street from her windows; even when she hastens to meet her husband coming home, she does not go out into the street or to the door but waits for him inside the house.³ Nevertheless, on the occasion of religious festivities and processions, she could accompany the images of the gods with the permission of her husband. The inability of women to protect themselves against temptations as compared with men, is recognised by Vātsyāyana and he like Manu, condemns the absence of a restraining guardian (*nirankuṣatva*) for a woman.⁴

The kings having a large number of wives took greater care than the ordinary *nāgaraka* in confining them in seraglios guarded by officers of proved honesty and purity. No man was allowed to enter into the royal harem except relatives and servants and in some provinces, artisans; Brāhmanas were allowed to get into the harem for supplying flowers to the ladies, with whom they conversed separated by a screen. There were in the harem female officers, the *kañcukāryā* and the *mahattarikā* who carried presents of garlands, perfumes and garments from the ladies to the king who also sent gifts in return. In the afternoon, the king paid a visit to the harem and met all the ladies assembled together and con-

1 Ibid, p. 244 (*sūtra* 83).

2 असादणी अहं अवन्तरणवेसस्य ।—Bhāsa, (Trivandrum Sanskrit series), Act I, p. 26.

3 *Kāmasūtra*, p. 227 (*sūtra* 22); and p. 226 (*sūtra* 12); also चारदेशावस्थायिनी प्रासादाद्राजसागोवलीकिनी ।—p. 254 (*sūtra* 52).

4 Ibid, p. 249 (*sūtras* 10 and 13); also pp. 296-97 (*sūtras* 43-52), cf. *Manu*, v. 147-149 and ix. 2 and 3.

versed with them in accordance with their rank and position.¹

EDUCATION OF WOMEN

The fact that the mistress of the house was expected to keep the daily accounts, to prepare the annual budget of receipts and expenditure, and supervise in general over the purse, proves, beyond a doubt, that women ordinarily were literate. Besides, from what Vātsyāyana says, it is apparent that an ordinary woman could receive and reply to love letters smuggled into ear ornaments, chaplets or garlands made of flowers carried by female messengers (*patrahāridūtā*). Such love letters not infrequently contained verses and songs having special reference to the beloved and replies were obtained from her.² Unless women had some education, this would be without meaning.

Higher education (*śāstragrahaṇa*), however, was not so common among them, as Vātsyāyana himself says that women did not ordinarily get any education in the *śāstras*, but our author avers that the daughters of kings and nobles, as also the *gaṇikās*, were highly educated and "had their intelligence trained and sharpened by the *śāstras*," and he advises that a woman might learn either the whole or a part of the work (*śāstra*) composed by himself from a person who by character and attainments could be trusted.³ The sixty-four subsidiary sciences that had to be studied along with the *Kāmasūtra*, included many that required, as we have seen, no inconsiderable proficiency in *belles lettres*, in the humanities in general. Such accomplishments as extempore compo-

1 Ibid, pp. 289-298 and pp. 242-44.

2 Ibid, p. 274 (*sūtras* 38-40) ; p. 276 (*sūtra* 51) : p. 279 (*sūtra* 60), also दत्त संपातोऽस्यास्त्र... इत्यर्थो नो गीतवस्तुकार्ता... च निधानम् । प्रत्युत्तरं तथा दत्तं प्रपश्येत् ।—p. 292, (*sūtras* 20, 21).

3 Ibid, pp. 28-30.

sition of verses (*mānasi-kāvya-kriyā*) and the completion of fragmentary verses (*kāvya-samasyā-pūraṇam*) required a ready facility in versification that could be acquired only by a highly educated girl; and such sports as *pratimālā* required the memorising of a large mass of verses and good literature. In Vātsyāyana's opinion a knowledge of the *Kāmasūtra* with its subsidiary sciences would be useful to all women, both high and low, rich and poor. A poor woman who on account of the absence of her husband, finds herself in great distress and difficulty, might earn a decent living even in a foreign country by means of the knowledge of these sciences. A woman whose husband has been away from home without making provision for her, is advised by Manu also to live by the arts, by such *śilpas* as have nothing reprehensible in them. On the other hand, Vātsyāyana affirms that, a daughter of wealthy parents, if accomplished in the arts, might win the affection of her husband even if he happens to have a large number of wives. We see, moreover, from Vātsyāyana's work, as well as from contemporary literature, that a knowledge of the arts was considered necessary for all women.¹ The bride for Prince Siddhārtha was required, according to his father, to be "versed in the sacred literature (*śāstra*) and skilled in the arts, even like a *Gaṇikā*."² The *carama-buddha* could be born only of a mother "versed in many sciences," and Māyādevī satisfied this requirement; besides, she was well skilled in the arts.³

WIDOW RE-MARRIAGE

The position of a widow who wished for a second husband, has been clearly defined by Vātsyāyana. There was no regular marriage for a widow; but if a woman who had lost

1 Ibid, pp. 32-41, cf. गोपितेनविधायैव जीवेच्छित्तौगर्हितैः ।—*Manu*, ix. 75.

2 शास्त्रे विधित्तं कुशला गणिका यद्यैव ।—*Lalitavistara* (ed. by Lefmann), xii

her husband, was of weak character and was unable to restrain her desires, she might ally herself for a second time to a man who was a seeker after pleasures (*bhagin*) and was desirable on account of his excellent qualities as a lover, and such a woman was called a *punarbhū*. Vātsyāyana quotes the opinions of several teachers as to how far, in the selection of her second master, the *punarbhū* should be swayed by the excellence of the qualities of the man of her choice or by the chances of participating in the joys of life, and he concludes that in his opinion it was best for her to follow the natural inclinations of her own heart. The connection with her was of a loose character and she enjoyed a degree of independence, unknown to the wife wedded according to sacramental rites. When the *punarabhū* seeks her lover's house, she assumes the role of a mistress, patronises his wives, is generous to his servants and treats his friends with familiarity; she chides the lover herself if he gives any cause for quarrel. She shows greater knowledge of the arts than his wedded wives and seeks to please the lover with the sixty-four *Kāmakalās*. She takes part in sports and festivities, drinking parties, garden picnics, and other games and amusements. She might leave her lover (*nāyaka*), but if she did so of her own accord, she had to restore to him all presents given by him, except the tokens of love, mutually exchanged between them; if she is driven out, she does not give back any thing.¹

The position of the *punarbhū* is therefore quite distinct from that of the wedded wife who participated with her husband in all religious observances and had to live with decency in the *antahpura*; the position of the *punarbhū* approaches nearer to that of a mistress than that of a wedded

1 *Kāmasūtra*, pp. 238-40 (*sūtras* 39-59). विधवा लिङ्गियदोर्षादातुरा भोगिनं गुणरापन्नं च या पुनर्विन्देत् सा पुनर्भूः (*sūtra* 39); सौख्यादिनी सा किलान्यथा पुनर्विन्देत् (*sūtra* 41); सा प्रमविशुरेव वरु भवनमाप्रमान् (*sūtra* 48) - समाज्रापानजोसा - - - चेति उक्तमत्रम् *sūtra* 59, etc

wife. In the king's harem where there were separate quarters and suites of chambers for the various types of women, the *punarbhūs* occupied a position midway between the *devīs* or queens who were quartered in the innermost apartments, and the *ganikās* and actresses in the outermost, and this exactly indicates also the position occupied by them in society. Vātsyāyana indicates this in another place where he places the *punarbhū* between the virgin (*kānyā*) and the courtesan (*veśyā*)¹ and says that the establishment of sexual relations with either the courtesans or the *punarbhūs* was not considered as right, neither was it absolutely condemned, because pleasure was the guiding motive in all such connections.² It is clear that in Vātsyāyana's opinion there could not be any second marriage of the widow. Manu, whose code must have received its present form about that time, declares in unmistakable terms that in the sacred texts concerning marriage, the re-marriage of widows was nowhere prescribed.³ Vātsyāyana's attitude towards the question of widow-remarriage shows that in his days, public opinion allowed the widow to live with the man of her choice as his mistress, just as public opinion was not particularly nice or fastidious about making love to courtesans, but she could never receive the same regard, nor acquire the same position, as the married wife.

About the question of marriage in general, Vātsyāyana gives it as his considered opinion that for a man of any of the four *varṇas* or castes, *kāma* or desire should be provided its scope in the acceptance, according to the prescriptions of the holy writ, of a maiden who belongs to the same caste as himself and who had no contact with any one before, and this, he says, leads to progeny and to fame and is also sanctioned by popular usage; and again, he affirms, in another connection,

1 Ibid, p. 243, (*sūtra* 78); and तत्र नाधिकान्तिः, कस्या पुनर्भवः स्या च—p 60 (*sūtra* 4).

2 वेद्यसु पुनर्भवः च न विधीः प्रतिविदः सुखावसानात् Ibid p 59 (*sūtra* 3).

3 न विधवावेदम पुनः—*MI* *nm* x 65

that when a maiden of the same caste, not given to any one before, is married in accordance with the prescriptions of the holy writ, then one secures *dharma* and *artha*, offspring, high connection, an increase of friends and partisans, and also genuine, untarnished love. He further adds definitely that the contrary procedure of marrying girls of higher castes or of those who had previously been accepted by others, was absolutely prohibited, but that public opinion was indifferent with regard to connection with women of the lower castes (if not actually outside the pale of Aryan society), as also with widows and courtesans, for such relations were not considered as amounting to marriage at all, but entered into merely for pleasure for its own sake.¹

ANUMARANA

Vātsyāyana once refers to the *anumarana*² of a woman upon the death of her lover; perhaps it has a reference to the practice of *sahamarana* or dying with the husband, that is, burning herself on the same funeral pyre, but we cannot be sure about it upon such meagre evidence.

FEMALE ASCETICS

Some women also took the monastic vow like men and lived upon the charity of the people. Nuns of the three main religions of India at that time are referred to in the *Kāmasūtra*. We have the Buddhist nun *śramaṇā*, and her Jaina sister, *kṣapaṇā* or *kṣapaṇikā*; and associated with them we find the *tāpasī* whom I take to be the woman who belonging to the Brahmanic faith, has renounced the world. Besides, we read of women who had their heads shaven (*munḍāh*). All of them are generally spoken of as *pravrajitās* or *bhikṣukās*, i.e., female ascetics or mendicants. It appears, from

1 *Kāmasūtra*, p. 59 (sūtras 1-3): and p. 184 (sūtra 1).

2 संन्यास आचरणं इति । Ibid p 316 sūtra 53

what Vātsyāyana says, that these female mendicant orders did not enjoy a high reputation for morality: they are included among those who are declared to be company unfit for decent married ladies.¹ Some of the mendicant women were proficient in the arts and their help was often sought by the *nāgaraka* in affairs of love; the house of the *bhikṣukī* often formed the rendezvous for lovers; she was often employed to carry messages of love and was regarded as a go-between who could easily create confidence and succeed in her mission.² Vātsyāyana, however, positively asserts that the love of the female ascetic was never to be sought for by a *nāgaraka*, though a former teacher had expressed a contrary view.³ All this does not imply that female ascetics were in general considered as depraved but that some of them abused the confidence of the public and thus forfeited the respect with which they had previously been regarded, just like some of the male ascetics and mendicants who erred from the right path,⁴ and we learn from Kautilya that the respect which the *parivrājikā* or *bhikṣukī* commanded in society was made use of in order to fish out political secrets.⁵ In Bhavabhūti's *Mālatīmādhava* we find the *parivrājikā*, Kāmandakī, represented as a highly respectable lady who took great interest in the love affair between the hero and the heroine and worked hard for its fruition. This drama is an illustration, as it were, of the *Kāmasūtra*, and Bhavabhūti in this drama shows himself very well-versed in Vātsyāyana's writings.⁶

1 भिक्षुकप्रमणाक्षपणादुल्लङ्घितकुर्वन्निष्कौमुदकारिकाभिर्न संन्यते ।—Ibid, p. 225 (*sūtra* 9); सखीभिक्षुकौचपरिणामपसीमधनेषु सुखोपायः (समागतः)—p. 274 (*sūtra* 42), etc.

2 Ibid, p. 57 (*sūtra* 48); p. 274 (*sūtra* 42); p. 364 (*sūtra* 15); p. 285 (*sūtra* 25); and p. 280 (*sūtra* 62).

3 Ibid, p. 65 (*sūtra* 23); p. 67 (*sūtra* 32).

4 *Bhikṣukāḥ*, ibid, p. 300 (*sūtra* 9); *liṅgin*, p. 301 (*sūtra* 10), p. 351 (*sūtra* 28).

5 Kautilya, *Arthaśāstra*, i, chaps. 11 and 12.

6 Cf

—*Mālatīmādhava* Prologue A

ARTS AND CRAFTS

The age of Vātsyāyana being characterised by very refined tastes and æsthetic perceptions, as we have seen above, there was joy and consequently beauty in life, and it was necessarily an age when the arts flourished and the crafts prospered. Vātsyāyana's *nāgaraka* is a man of varied culture and from the picture that we have obtained of his life and surrounding, of his home and friends, and of his sports and amusements, there can be no doubt that he was a great patron of the arts; in fact, it is evident that every one who aspired to be a member of cultured society, had to acquire some proficiency in poetry and music, painting and sculpture and to possess some knowledge of a host of minor arts, the twice sixty-four *kalās*¹ enumerated by our author. This knowledge of the arts was evidently an essential part of his education and without this modicum of practical acquaintance with them he would not be respected, as Vātsyāyana says, in the assemblies of the cultured and educated people.² The ideal *nāgaraka*, according to Vātsyāyana, was he who possessed, in addition to a healthy physique, good birth and independent means of livelihood, a knowledge of the various arts, who was learned and eloquent and was moreover, a poet, well skilled in telling stories, who was fond of all the literary and artistic competitions and festivities including *goṣṭhis* and dramatic performances and above all, a person whose character was marked by largeness of heart and liberality, by affection and love. Skill in the sixty-four arts subsidiary to

1. The sixty-four *śilpa-kalās* and the sixty-four *pāñcālīkā* or *sūtrika* *kalās* enumerated in the *Kāmasūtra*, pp. 92-183. The former are called *karma-kalās* and the latter *kāma-kalās* in the *Lalitavistara* (Chaps. xii and xxi).

2. *Kāmasūtra* p. 182 (*sūtras* 50-51) also p. 41 (*sūtra* 5-4-1-1).

the *Kāmasūtra* as well as a knowledge of the *Sūtras* themselves was an essential part of the qualification of every cultured man and woman.¹ To win a girl in marriage called for an exercise of many of the arts. A maiden had to be propitiated by rare and curious objects of art, by nicely recited romances and by sweet songs; if she showed a partiality for feats of "magic," her favour was to be won by performing various tricks of legerdemain; if she manifested a curiosity for the arts (*kalās*), her lover must demonstrate before her his skill in them; the art of gathering flowers in bouquets, or weaving them into chaplets and garlands was specially to be cultivated.² Tournaments in which a charming and rarely accomplished girl like Gopā was the prize of the victor (*jaya-patākā*),³ appear to have been held in cities ruled by a semi-republican government like that of the Śīkyakula. If a man was uncultured and ignorant of the arts it would be a source of great sorrow to his wife who, Vātsyāyana suggests, might herself be more proficient in them than he.⁴ In the *Lalitavistara* we find that unless Siddhārtha showed his skill in some of the arts (*śilpas*), Daṇḍapāṇi Śākya refused to give his girl in marriage to him, prince though he was.⁵ It may easily be imagined that art in all its forms was likely to develop and prosper in a society where men and women were inspired by such ideals, and that at the same time the sciences that analysed and minis-

१ विद्वान् कविराख्यानकुशलो वागी विविधशिल्पज्ञो महोत्साहशाली निववत्सलो घटांगोटीमन्त्रक समाजसमस्तः क्रीडनशीलो नीरुजोऽव्यङ्ग्यशरीरः प्राथवानमवपः, etc. इति नायकगुणाः—p. 302 (*sūtra* 12); also कामरुते कौशलं तद्वद्विद्यासु चेति साधारणगुणाः—p. 303 (*sūtra* 14).

2 Ibid, pp. 202-203 (*sūtras* 11-18).

3 दण्डपाणेश शाक्यस्य दुहितो गोपा नाम शाक्यकन्या जयपताका स्यामिताऽभूत्—*Lalita-vistara* xii, 144.

4 *Kāmasūtra*, p. 254 (*sūtra* 52).

5 अस्माकस्याय कुलधर्मः शिल्पज्ञस्य कन्या दातव्या नाशिल्पज्ञस्येति । कुतारस्य न शिल्पज्ञः.....ततः

नाहं दक्षिणं दास्यामि *Lalitavistara* xii 143

tered to the manifold forms of artistic expression of this highly intellectual and cultured community also grew and were assiduously pursued. Not only erotics, to which Vātsyāyana devoted himself, but also the sciences of æsthetics and poetics received a great impetus during this period. Bharata's *Nāṭyaśāstra* appears to be a product of this age of æsthetic culture which reached its culmination in the great Kālidāsa, the most careful student of Bharata and Vātsyāyana.

LITERARY ART

We have already had evidence of the *nāyaka's* good taste in house-building and architecture and also of his fondness for poetry and romance. He always had a poetical work on a table in his room, and we have seen from his skill at the *gosthis* where *kāvya-samasyās* or competitions in poetic skill were held every evening, that readiness in versification and a wide reading of poetical literature in general, formed the essential accomplishment of every one of the class to which he belonged. While wooing the maiden of his choice, he was expected to recite sweetly agreeable stories that would just apply to his case, or the romances of *Sakuntalā* and *Avimāraka* and of the heroes and heroines of literature who had prospered in their loves. One skilled in reciting these stories and romances had, according to Vātsyāyana, the best chance of success in love-making.¹

PAINTING

The Pictorial art, *ālekhyam*, was one of the foremost of the sixty-four *kalās* cultivated during this period. Every cultured man had in his house a drawing board, *citrāphalaka*, and a vessel (*samudgaka*) for holding brushes and other requisites of painting.² Pictures, *citrakarma*, appear to have

¹ *Kāmasūtra*, p. 203 (*sūtra* 17); p. 218 (*sūtra* 5); p. 252 (*sūtra* 50), p. 269 (*sūtra* 2); p. 271 (*sūtra* 14); p. 302 (*sūtra* 12).

² *Ib d*, p 3- and p 44 *sūtra* 10

been drawn, as the commentator of Vātsyāyana explains, both on the walls (*bhitti*) as well as on panels or boards (*phalaka*); Vātsyāyana advises a lover who wants to attract the attention of the lady whose charms have captivated him, to put in places frequented by her, paintings (probably representing himself) done on panels¹; in another place we read of a kiss imprinted on a picture (*citrakarma*),² most probably on a wall. For *citrakarma* or painting, the surface of the wall appears to have been most ordinarily used in ancient India, as appears from a passage in the *Mudrārākṣasa* where the futility of the earnest efforts of a statesman is compared to "the composition of a picture (*citrakarma*) without the wall."³ The same idea is found in the *Lalita vistara* where the daughters of Māra declare that it was easier to paint pictures on the sky than to tempt Bodhisattva⁴ Bharata clearly refers to fresco-painting by the phrase *citrakarma*; he says that the walls of the theatre-hall were to be decorated with *citrakarma* after they had been carefully plastered, coated with lime and nicely polished, the paintings consisting of the representation of male and female figures, of creeper-patterns and a record of great deeds.⁵ It is fortunate that in our country where we have so few pictorial records of the past, the caves at Ajanta have preserved a

1 यत्र संपातोऽस्यास्तत्र चित्रकर्मणः...निधानम् ।—Ibid, p. 292 (*sūtra* 20).

2 Ibid, p. III (*sūtra* 31).

3 सैवं नम चित्रकर्मरचना मिति दिना वर्त्तते ।—*Mudrārākṣasa*, Act ii.

4 शक्य तात अन्तरीक्षे लिख्यचित्रं चित्रितुं, न बोधिसत्त्व शक्य तात बोधिसत्त्व चित्रितुम् ।—*Lalitavistara*, xxi, 312.

5 भित्तिष्वथ विलिख्य परिरक्ष्य सर्वतः ।

समाप्तं जातशोभासु चित्रकर्म प्रयोजयेत् ॥

चित्रकर्मणि चाक्षिप्याः पुरुषाः स्त्रीजनस्तथा ।

लतावत्याश्च कर्त्तव्याश्चरितं चात्मभोगजम् ॥

1 *Bharatīya Nīlīyāsūtram* (Nirnava-sāgara Press). Chap. ii, verses 72 74

few frescoes, the solitary survivals of this age of prolific artistic production.

Vātsyāyana speaks also of the *ākhyānaka-paṭa*¹ which is evidently a roll of canvas containing the representation of a short story in several scenes like the *yamapata* which was spread by a spy of Cāṇakya before the people in Candana-dāsa's house and was exhibited by him with songs;² we may add that the direct descendant of this *yamapata* may still be seen in the villages of Bengal. Balls with various designs painted on them in a variety of colours, as also water jugs of various elegant shapes with many paintings, are mentioned by Vātsyāyana as welcome presents to a maiden whose favours one is courting.³ The *Lalitavistara* mentions a similar plaything for children, viz., jugs beautifully painted on the outside but containing valueless things within.⁴

According to Vātsyāyana a welcome object of presentation to maidens was a colour-box (*paṭolikā*) containing the following colours:—*alaktaka* (the red dye obtained from lac), *manahsilā* (red arsenic), *haritūla* (yellow orpiment), *hingula* (vermillion) and *śyāmavarṇaka*; the last named appears to be a vegetable dye, black, blue or green because the word *śyāma* is used to signify all these colours. The commentator says that it means a powder used in painting, of *rājāvarta*, a mineral substance.⁵ A painter surrounded by many cups (*mallukas*) of wet colours is referred to in Bhāsa's *Cārudatta*.⁶ Jayamaṅgalā quotes a beautiful verse

1 *Kāmasūtra*, p. 269 (*sūtra* 2).

2 तदिह जमपटं पसारिष्य पञ्चतन्त्रि गौदाहं गावदम् ।—*Mudrārāksasa*, Act i.

3 कन्दुकमनेकभक्तिचित्रं संदर्शयेत् ।—*Kāmasūtra*, p. 202 (*sūtra* 13). विचित्राकृति-समुत्तानां जलभाजनानाञ्च दानं ।—*Ibid*, p. 203 (*sūtra* 14).

4 इह ते बाला रज्यन्ते चित्रवट्टेऽश्विबानिष्यपरिपूर्णैश्चित्रांसः ।—*Lalitavistara*, xv, 207

5 पटोलिकानामलक्तकमनःशिलाहरितालहिङ्गलकश्चामवर्णकादीनां दानं । *Kāmasūtra*, p. 203

6 चित्रकरो विष बहुमङ्गलहि परिवृद्धो ।—*Bhāsa, Cārudatta* (Trivandrum Sanskrit Series), Act ix p 7

apparently from a *śilpaśāstra* about the six great requisites of painting, viz., "knowledge of appearances, correct perception, measure and structure of forms, action of feelings on forms, infusion of grace or artistic representation, similitude and artistic manner of using the brush and colours"¹ Bharata speaks of the pictorial representation of the feelings or rather sentiments, the *rasas*, by different colours, the erotic or amatory sentiment is represented by the *śyāma* or dark colour spoken of above, the sentiment of mirth by white; the piteous sentiment is grey (*kapota*) and the choleric is red, the heroic is yellowish white (*gaura*) and the terrible, black, the repulsive is blue and the amazing, yellow.²

SCULPTURE

Sculpture flourished as much as painting in the age of Vātsyāyana as is fully borne out by the numerous sculptural records that have come down to our time from that period. Vātsyāyana himself bears ample testimony to it *takṣana*, carving on wood or stone was one of the sixty-four arts and every *nāgaraka* had in his house implements for working at it; similarly in every house there was a lathe and other arrangements for turning which, likewise, had its place among the sixty-four *kalās*. Vātsyāyana does not expressly mention an image of a god, but from what he says

1 रूपभेदाः प्रमाणानि भावलावण्ययोजनम् ।

सादृश्यं वर्णिकामङ्ग इति चित्रं पङ्कजकमिति ॥

Kāmasūtra p. 33. The translation is by Mr. Abanindranath Tagore, the founder of the modern Bengal school of painting, who has discussed this verse in the *Modern Review*, xv, (1914), pp. 581-2.

2 श्यामी भवति शङ्करः मितो ह्वासः प्रकीर्णितः ।

कपोतः कण्ठश्चैव रक्तो रौद्रः प्रकीर्णितः ॥

गौरो वीरस्तु विज्ञेयः कण्ठश्चैव भयानकः ।

नीलवर्णस्तु वीभत्सः पीतश्च बाहू तः अतः ॥

of the household temple where the gods were worshipped, of the worship offered and the gifts made to the deity to whom one was particularly devoted,¹ it is apparent that such images were familiar objects in his days. The *Lalitavistara* speaks of the numerous images of the gods that came down from their pedestals to do obeisance to the child Buddha when he made his appearance in the *Devakula*, the quarter of the palace occupied by the gods.² Besides these images for worship, representations in wood and stone of human beings, both male and female, *puruṣapratimā* and *stripratimā*—were used by the class for whom Vātsyāyana wrote, for decoration and as appertenances of love. Stands for placing images, or *piṇḍolikās*, are mentioned by Vātsyāyana, and life-size statues in wood or stone evidently stood on them in every *nāgaraka's* house, as Vātsyāyana speaks of very familiar uses made of them by lovers who often gave an indication of their passion for a lady by slyly kissing or embracing a statue in her sight. Similar other uses of portrait-statues in the harems of kings have been indicated by Vātsyāyana.³ In Bhāsa's *Pratimā-nāṭaka* (Act III) we read of the life-like representations of past kings ranged round a room as in a museum.

The demand for beautiful dolls and play-things of which the girls in Vātsyāyana's age appear to have been very fond, offered a vast field for the exercise of the plastic art. Vātsyāyana advises a young man trying to win the affection of a maiden to present her with dolls (*duhitṛkā*) made of wood, horn, ivory, cloth, wax, plaster or earth. Erotic pairs of human figures made of wood might also be presented; such erotic pairs (*mithunam*) cut of the leaves of trees were also sent by

1 See *Kāmasūtra*, p. 224 (*sūtra* 3); ३८देवतोपहारः—p. 311 (*sūtra* 20). देवतानां पूजोपहारप्रवर्तनम् etc.—p. 340 (*sūtra* 25).

2 अचैतस्यो देवप्रतिमा etc.—*Lalitavistara*, viii, 119.

3 *Kāmasūtra*, p. 289 (*sūtra* 3); p. 290 (*sūtra* 5); p. 303 (*sūtra* 14) also विषकर्मणः प्रतिमायाश्च बुध्न 'संक्रान्तकमालिङ्गनं च'—p. 111 (*sūtra* 31).

sweethearts to each other. Playthings liked by girls are miniature cooking utensils, small temples of the gods (*deva-kula-grhaka*), toy animals like goats or rams and playthings made of earth, split bamboo or wood, such as cages of birds. Small *vinās*, stands for images, ear ornaments made of wax or whatever other objects of art might be demanded by the girl of his choice, must be presented by the man courting her either openly or in secret.¹

MUSIC

Three *kalās* appertaining to music, singing (*gīta*), playing on instruments (*vādya*) and dancing (*nṛtya*) have been given by our author the first place in the list of arts; besides, there are more—*udakavādya* or playing on cups filled with water in varying proportions and *vināḍamamukavādyaṇi*, that is, playing on string instruments of which the chief was the *vinā* and also on percussion instruments represented by the *damru*.² This last most probably represents the earliest from which in course of time had evolved the *mṛdaṅga*, which has lately been proved by one of our eminent scientists to be the most scientifically constructed percussion instrument ever used.³ The *mṛdaṅga* was already known to the *Mahāvagga* and Āśvaghoṣa speaks of songs sung to the accompaniment of the *mṛdaṅga* and of music produced on *mṛdaṅgas* struck by the fingers of women, and the *Lalitavistara* mentions it again and again with other varieties of drums.⁴

1 Ibid, pp. 202-3 (*sūtras* 12-14) ; p. 208 (*sūtra* 4).

2 Ibid, p. 32 (*sūtra* 16).

3 Prof. C. V. Raman "The Acoustic Knowledge of Ancient Hindus," *Central Hindu College Magazine* (Benares), January 1920, pp. 9-12.

4 अञ्जलि कवचं वीणं अञ्जलि काले सुविद्वत्—*Mahāvagga*, i, 7, 1-2 ; सद्वर्गीतैः *Buddhacarita*, i, 45 ; नारीकुरावाभिर्हृते-संदर्भैः—*Ibid*, ii, 30, निर्दिष्टद्वयवत्तुवकीणावेषु-वज्रकीमं प्रया इममस्यसुखभाण्डाः—*Lalitavistara*, v, 40.

I am inclined to think that Vātsyāyana's *damaruka* stands here for percussion instruments in general. The *vīṇā* even then formed the most popular of the musical instruments in India, as is apparent from the fact that it formed a necessary piece of furniture in the rooms of every *nāgaraka* on which, as we have seen, he played almost every evening. Such a *vīṇā* in the room of Nanda reminds the bereaved Sundarī of her dear absent husband,¹ and Bhāsa's Cāru-datta is overwhelmed by its merits and is enthusiastic in its praises.² Of wind instruments, the flute made of a bamboo reed (*vaṃśā*) is mentioned by Vātsyāyana who praises it as capable of winning the heart of any girl when used in the way he prescribes.³ In the *Buddhacarita* and *Lalitavistara* it is called *veṇu* and is generally associated with the *vīṇā*, and women play upon it.⁴ We have seen that music with or without dances was enjoyed by our *nāgaraka* every evening. The *nāgaraka's* sons received lessons in music at the *gāndharvasālā* or college of music belonging perhaps to the city or to the *gaṇa* or corporation to which he belonged. Sweet and ravishing songs delighting the ear, form, according to Vātsyāyana, the readiest means of gaining the love of a man or a woman, and sometimes songs were specially composed containing a mention of the name and the family of the lover.⁵ Concerts (*tūryya*) are mentioned by Vātsyāyana, in which a party of musicians of both sexes sang and played

1 वीणप्रभृतिश्च लीङाः—*Saudarananda Kāvya*, vi, 32.

2 वीणा नानासमुद्रोत्थितं रवम् ।—*Cārudatta* (Trivandrum Sanskrit Series), Act iii, p. 49.

3 वंशं वादयतो या शब्दं श्रणोति सा वशा भवति ।—*Kāmasūtra*, p. 379 (*sūtra* 43).

4 करलप्रवेश—*Buddhacarita*, v, 49 ; वीणावेशु वक्त्रको, etc.—*Lalitavistara*, v, 40, xxi, 301, etc. ; also नार्यो मुदितमनाः प्रसन्नचित्ता वेषुभ्यो मधुरमनोरमं रमन्ते ।—*Ibid*, xiii, 163.

5 *Kāmasūtra*, p. 364 (*sūtra* 15) ; p. 203 (*sūtra* 18) ; p. 312 (*sūtra* 22) , p. 314 (*sūtra* 32).

together on various instruments. A party of such players was sometimes strengthened by its head (*raṅgopajivin*) giving his daughter in marriage to a clever artist who could help in the concert. An actress (*ikṣanikā*) is mentioned by Vātsyāyana as a very good carrier of love messages,¹ because, as Cārudatta says, a person making a living by the *kalās*, like her, must be very clever at all sorts of tricks.² Bharata says that sometimes on the stage the female parts were acted by men and an actress sometimes acted that of a man.³ Some actresses were maintained by the king and suitable quarters in the palace were set apart for them.⁴

CRAFTS

In a society where both men and women wore ornaments, it was quite natural that the crafts of the jeweller (*maṇikāra*) and goldsmith (*sauvarṇika* or *suvarṇakāra*) should prosper. The *nāgaraka*, when going to his club or to his garden picnic, wore ornaments and the king did so on his formal visit to the queens every afternoon.⁵ The statues that have come down from this age bear this out. It was, however, the demands of the ladies, who could not appear before their husbands without having ornaments on, that furnished the unplest occupation to the goldsmith and the jeweller. Some of the ladies decorated their whole person with ornaments. Those who could not afford to have pure gold ornaments had to be satisfied with those made of an inferior kind of gold alloyed with an inferior metal. Beyond a general mention of the *calanikāras* Vātsyāyana does not name other ornaments

1 Ibid, p. 280 (*sūtra* 62) ; p. 366 (*sūtras* 23-24).

2 Cārudatta, Act iii, p. 64.

3 श्री पंथः प्रकृतिं कुर्यात् श्रीभावं पश्यीदपि वा etc.—Bharata, *Nāṭyaśāstra*, Chap. xii, 166ff.

4 *Kāmasūtra*, p. 243 (*sūtras* 78-79).

5 Ibid. p. 53 (*sūtra* 40) : p. 243 (*sūtra* 75).

than rings which are very frequently referred to as tokens of love presented by lovers to each other.¹ The *Lalitavistara* mentions a ring worth several lacs and a pearl necklace that was worth many times that sum. Cārudatta's wife also had a pearl necklace given to her by her parents worth a lac.² The testing of jewels and coins (*rupya-ratna-parīkṣa*) was a useful art in this community and Vātsyāyana knows a *Paikāṭika*, a diamond-cutter, whose craft was to purify or refine precious stones.³ Plates and other vessels made of the precious metals, gold and silver, are mentioned by Vātsyāyana and were evidently often used in the houses of the rich while those made of the baser metals, copper, bell-metal or iron, were used by ordinary people; moreover, vessels made of earth, split-bamboo, wood and skins were in very general use.⁴

Besides the jeweller, the goldsmith and the diamond cutter, the dyer of clothes (*raiñjaka*) also was an artisan who appears to have access to the inner apartments of the *nāgaraka*'s house and to take orders from the ladies direct. Blue and orange (colour of the *kusumbha* flower) seem to be the dyes most fashionable; the dyer is by preference called the *nīlikusumbhārāñjaka*. The yellow dye was also perhaps generally used, though the dye obtained from turmeric (*haridrā*) provides a proverbial expression for denoting fickle, impermanent affection.⁵ Sundarī, Nanda's beloved wife, is

1 सार्वज्ञिकोऽलङ्कारयोगो, p. 341 (*sūtra* 26); सहिरण्यभागसक्त'करणम् ।—Ibid, p. 341 (*sūtra* 27). About rings see ibid, p. 244 (*sūtra* 80); p. 261 (*sūtra* 21), p. 274 (*sūtra* 35); p. 292 (*sūtra* 20), etc.

2 अनेकशतसहस्रमूल्यमङ्गलीयकम् ।—*Lalitavistara*, xii, 142; कोट्टिगतसहस्रमूल्यं न च सुताहारिण ।—Ibid, vii, 83ff. Cārudatta, p. 32.

3 *Kāmasūtra*, p. 32 (*sūtra* 16); p. 259 (*sūtra* 12).

4 Ibid, p. 337 (*sūtra* 7); p. 228 (*sūtra* 27).

5 नीलीकुसुमवज्रकादिय, etc.—Ibid, p. 259 (*sūtra* 12). हरिद्रायागो वा ।—Ibid, p. 330 (*sūtra* 17).

described as weaving a garment of the colour of the ruby (*padmarāga*) which is no doubt the same as the *kusumbha* colour of Vātsyāyana, and in the *Buddhacarita* a lady is represented as wearing a blue dress.¹ Earlier still, these very same dyes appear to have been in favour. The noble Licchavi youths who went out of Vesālī to pay their respects to the great Buddha are described in the *Mahāvagga* as wearing blue, red and yellow robes besides white ones; the same work enumerates a number of other colours being used by people living in the enjoyments of the world, though even there the blue, yellow and red are given the first place.² The economic housewife is described by Vātsyāyana as getting the rejected clothes of her husband cleaned and redyed and then presenting them to the servants.³

A number of artisans are mentioned by Vātsyāyana as helping the *nāgaraka* in the decoration of his person and thus in his quest of love, and are spoken of by Vātsyāyana as his friends: among them we find in the first place, the florist who looks after his flowerbeds, who makes garlands for his neck and chaplets for his head, and who helps him in preparing floral decorations for presentation to his beloved.⁴ Next comes the perfumer (*saugandhika*) whom, as we have seen, he patronised very liberally. Then we have the goldsmith, the betel-leaf-seller, as also the washerman, the barber and the wine-seller. The women folk of these artisans were also regarded by him as his friends (*mitrāṇi*).⁵ This establishment of friendly relations between the wealthy *nāgaraka* and the craftsman appears to indicate a great respect for the

1 पद्मरागं वसनं वसाना ।—*Saundarananda Kāvya*, vi, 26 ; नीलारुका—*Buddhacarita*, iv, 33 ; नीलकण्ठनवासिनी—*Ibid*, xii, 107.

2 *Mahāvagga*, vi, 30, 3 and viii, 29.

3 *Kāmasūtra*, p. 230 (*sūtra* 34).

4 पुर्यास्त्रयम्, मान्वाद्ययनविकल्पाः, शिखरकापीडशोभनम्, कर्णपत्रमहाः etc.—*Ibid*, p. 32

5 See p 69 *sūtra* 37 n° 38 300 (*sūtra* 9).

crafts which are nowhere in Vātsyāyana spoken of as implying any inferior rank or position.

THE POSITION OF THE GANIKĀS

In the age of Vātsyāyana, the *Ganikā*, or the educated and accomplished woman about the town, occupied a peculiar position. Though belonging to the class of "public women," still she appears to have been treated with special consideration. But it was not every courtesan that received this appellation: it was only when a woman of this class was marked out by high intellectual attainments, and striking pre-eminence in the arts that she won the coveted title of *ganikā*. She must have her mind cultivated and trained by a thorough education (*sāstraprahatabuddhiḥ*) and Vātsyāyana lays down that it is only when a courtesan is versed in both the series of sixty-four arts or *kālās* enumerated by him and is endowed with an amiable disposition, personal charms and other winning qualities, that she acquires the designation of a *ganikā* and receives a seat of honour in the assemblies of men. She is always honoured by the king and is highly lauded by men qualified to appreciate merit, her favours and company are sought for, and she becomes, in fact, the observed of all observers, a model and pattern for all.¹ In the *Lalitavistara*, king Śuddhodana desires for the young Siddhārtha a bride who was as much learned in the *sāstras* and as accomplished in the arts as a *ganikā*.² Bharata's *Nāṭyaśāstra*, which is a work of the same period, speaks equally, if not more, enthusiastically, about the excellences of the *ganikā*. Bharata describes her as one who knows

आमिरमुक्ता वस्त्रा शीलव्यगुणाविता ।

नभते गणिकाशब्दं स्थानं च जनसंसदि ॥

युजिता सा सदा राज्ञा गुणवद्भिश्च संसृता ।

प्रायेणीयाभिगय्या च लस्यभूता च जायते ॥—Ibid, p. 40 (*sūtras* 20-21).

² शास्त्रे विविश्वकुशला गणिका यद्यैव ; *Lalitavistara*, xii, 139.

the practical application of various arts, who possesses a deep knowledge of many of the sciences (*sāstras*), who is skilled in the sixty-four *kalās* and in dancing to the accompaniment of music, whose conduct is marked by respect towards superiors, by graceful and engaging manners, by charming gestures and sweet blandishments; who possessed strength and firmness of mind and at the same time modesty and a sweetness of temper; who is free from the characteristic defects of women; who speaks gracefully and clearly; who is clever in work and does not get tired—a woman possessed of all these rare qualities and accomplishments would be called a *ganikā*.¹ That she was regarded by Bharata as a woman of great education and culture appears from the fact that the *ganikā*, when introduced as a character in a drama, is, according to him, to speak Sanskrit.² The uses to which the *ganikā* puts her money are also characterised by a desire for public good and her charity shows the noble tendencies of her cultured mind. The *ganikās* of the highest class, says Vātsyāyana, consider it as the highest gain to themselves when they receive sufficient money to spend on the building of temples, excavation of tanks, planting of gardens, erection of bridges and of houses for sacrifice and ceremonies or the institution of permanent arrangements for the worship of the gods. They valued very highly any chance of giving away cows to Brāhmanas, of course through a third person, because no Brāhmana would accept anything from a courtesan.³

The *ganikā* literally appears to mean a woman who is the member of a *gaṇa* or corporation, whose charms are the

1 *Bhāratiya Nāṭyaśāstra*—(Nirṇaya-Sāgara Press ed.), Chap. XXIV 109-113.

2 राज्ञश्च गणिकायाश्च शिष्यकार्यस्यैव च । कालावस्थान्तरं योन्य पाठ्यं तु संस्कृतम् ।—*Ibid*, Chap. xvii, 37-38.

3 *Kāmasūtra*, p. 340 (*sūtra* 25).

common poetry of the whole body of men associated together by a common bond, economic or political. Manu associates the *gana* and the *ganikā* in one verse saying that the food offered by both were equally to be refused by a Brahmin.¹ The *gana* might be a corporation of citizens, the *nāgarika-jāna-samavāya* of Vātsyāyana, like the one to which our *nāgaraka* belonged, or it might be a political body like that of the Licchavis of Vaiśālī whose *ganikā*, Ambapālikā, was a glory of their capital and was credited with all the virtues and qualities contemplated by Vātsyāyana and Bharata, thus testifying that their definitions were not fanciful and imaginary. We read in the *Mahāvayya* that she was charming, attractive, graceful, possessed of a fine and tender complexion, generous, and proficient in dancing, song and music. The wealth and power that the *ganikā* of Vaiśālī possessed and the position that she occupied, were in no way inferior to those of the best of the proud Licchavis; her train was as numerous and as sumptuously decorated, her carriages were as magnificent as those of the Licchavis against whom she drove up axle to axle, wheel to wheel, and yoke to yoke. Her presence made the city of Vaiśālī shine forth in great splendour and glory. She constituted, as it were, a valued institution of the city, the high model of beauty and art thus set up by the *ganikā* of Vesālī roused a merchant of the rival city of Rājagṛha to induce king Bimbisāra to have this institution of *ganikā* in his own capital which suffered in this respect in comparison with the chief city of the *ganarājya* or republic of the Licchavis.² It shows that in those early times *ganikās* were not so numerous as they became in Vātsyāyana's days. But we observe that in the days of Kātyāyana, the author of the *Vārttika-sūtras* of the grammatical school of Pāṇini, there were already guilds of *ganikās* (*gāṇikyaṃ*), as

1 गणान्नं गणिकास्तत्र विदुषा च युगसितम् — *Manu*, iv, 209.

2 *M* at gg 30 and v 1

explained in the *Mahābhāṣya*, just as we read of the *ganikā-saṅgha* in *Vātsyāyana*.¹

We may also note the fact that Buddha excludes from his fold the eunuch and the hermaphrodite, but not the *ganikā*, who does not appear to have been looked upon as a moral outcaste past redemption. The Buddhist religious books have hardly anything to say against Ambapālīkā, the courtesan of Vaiśālī, nor do they suggest that there was anything peculiar or out of the way in the favour that Buddha showed towards her. Reading the *Vinaya-Piṭaka* we are indeed astonished to see how careful and anxious the Buddha was in order not to offend public opinion and to give a decent and respectable appearance to his congregation. He thought it disreputable and exceedingly revolting to the sense of common decency of the people to harbour sinners like the parricide or the matricide, but apparently he experienced no difficulty in ordaining a courtesan who had reformed herself; he could take her in without causing a shock to the moral susceptibilities of the people and in fact some of the noble sisters (*theris*), whose inspired songs have been compiled in the *Therīgāthā*, had reformed their life which before ordination was not quite above reproach.

The position that the *ganikā* enjoyed may be explained by the fact that in a society characterised by æsthetic refinement as was that of the age of *Vātsyāyana*, women who possessed special proficiency in the arts were respected for the value of their art, and their company was sought for by all lovers of art; the long training and education needed for the acquisition of such literary and artistic accomplishments as the *ganikā* possessed, could not be obtained by a girl who was married and had to manage a household, especially as she was married rather early, though *Vātsyāyana*'s chapter on courtship shows

¹ केशवाचार्यः—*Pāṇini*, iv, 2, 40. नचिकायाश्च (*Vārttika*) नचिकायाश्च इति वक्तव्यम् ।

नचिकानां समूहो नाचिकम् । *Mahābhāṣya* of Patañjali. Cf. पूजिता नचिकामर्षिर्नन्दिनौ

नौ न पूजयेत्—*Kā*

p 182 (*sūtra* 52).

that many of them remained unmarried even after puberty. Moreover, it was certainly not considered decent for such a girl to attend the public schools of art or *gāndharva śālās*, where the daughters of the *ganikās* received lessons in the arts, and formed, as Vātsyāyana says, acquaintance with the sons of the wealthy citizens;¹ nor could any but very wealthy parents afford to give their daughters such education at home. Where the parents were very rich, as in the case of the daughters of princes and high officials, they did receive, as we have seen before, a thorough education in the arts and sciences. Gopā was as learned and clever as any *ganikā*, as the *Lalitavistara* says. Then again, the wedded wife, on account of her manifold duties in the household, could not cultivate the arts as thoroughly as she would like to; besides, the great regard for purity in the married woman and the strict and rigid rules that guided her conduct even in the age of Vātsyāyana, prohibited, as we have seen above, her receiving lessons in the arts except from her own husband. We see, therefore, that the *ganikās*, like the Hetæreæ in the Athens of Pericles, were generally more educated and better skilled in the arts than the married women, and the *nāgarakas*, though they had devoted wives at home, as the ideal of a wife drawn by Vātsyāyana shows, were attracted by the intellectual and artistic qualities of the educated *ganikā*. Such a noble soul as Bhāsa's Cārudatta, though he had a devoted wife at home, who was ready to sacrifice the last bit of her personal property for his sake and for whom he himself had a great regard, had no scruple in falling in love with the actress Vasantasenā, and the *Mṛcchakatika* makes him even marry her.² With such ideals of the

1 तेषां कलाशुद्धी गान्धर्वशाळायाः.....सन्दर्भयोगाः ।—Ibid, p. 364 (*sūtra* 15).

2 *Cārudatta*, Act iii, pp. 63 ff. Vātsyāyana also refers to the marriage with a courtesan, though it was fully binding only for one year after which period the husband still retained some but not

devoted wife as we have in Vātsyāyana and in Bhāsa's Cāru-datta, it cannot be said with any sound reason that the *nāgaraka* sought the company of the *ganikā* because his life at home was miserable or unbearable, but evidently he was drawn by her accomplishments. Even the general public, though they despised her for the life she led, tolerated her on account of her high artistic qualifications which they found many occasions to enjoy and appreciate at the *prekṣanakas* or performances at the festive assemblies (*samājas*) such as we have described above.

exclusive, claim to her affections:—प्राप्तिपदस्य संवत्सरस्य निवार्यन्ती यथा कामिनी
 स्यात् कश्चिदपि संवत्सरस्य न— Ku—... 165 (Sūtras 20.22)

CONCLUSION

We have thus seen that the *nagaraka* was a man of considerable intellectual culture and æsthetic refinement, but at the same time he was not very scrupulous with regard to sexual morality. He is the product of an age when wealth and riches were flowing into India through an extensive commerce with the east and the west and the picture that the *Kāmasūtra* furnishes of his life also shows the virtues and vices characteristic of such an age. In the first place we observe that this materialistic prosperity had led to the formation in the country of materialistic ideals that made more of the comforts of the world than of *dharma* or the life of discipline. There are people, says Vātsyāyana, who hold that the *dharma*s should not be practised, in as much as the fruits of such practice,—the rewards for these austerities, are only prospective, and moreover they are doubtful and uncertain at the best; who but a fool would give away to others, what he has in his own hands, in the hope of some future gain? Better a dove to-day than a peacock to-morrow. Better a copper token (*kāṣṭhapaṇa*) that is certain than a piece of sterling gold—a *niṣka*—the acquisition of which is doubtful. Vātsyāyana, of course, combats these ideas, but it shows that the materialistic ideals of pleasure are there in the country, though limited only to a small section of the people, mostly to the *Laukāyatikas* or materialists.¹

It must not be imagined, however, that the age in which Vātsyāyana lived was as a whole an age of gross materialism or that the whole of Indian society at the time bore this

¹ न धर्मादरेत् । एष्यत्फलत्वात् । सांशयिकत्वाच्च । कौस्तुभालिङ्गो हस्तगतं परगतं कुर्यात् । वरमय
कपोतः शो मयरात, वरं सांशयिकं सिद्धं ददाति शयिष्य चाप्यप्य इति लौकायतिकम् — Ibid > 10
sūtras 25 30

character ; it will be a mistake to suppose that the *nāgaraka's* easy morality was even a main feature of the character of the majority of the people. In the first place, Vātsyāyana paints in his *nāgaraka* the picture of a particular and limited section of the dwellers in cities. A *nāgaraka* is a wealthy person who has received a liberal education in youth and has already earned a competence by inheritance or by personal endeavour, so that he can afford to lead the life of comfort and pleasure in a city. The class which he represents has lived in all ages and in all countries wherever economic prosperity has enabled a section of the people to command and enjoy the good things of the earth. His counterpart is not wanting in our modern days in countries which are rich in material wealth and where the people "enjoy life." He can be traced with but few changes, and these only in details, in the salons of Paris and Vienna, of London and Berlin. In India itself, his successors though not absolutely extinct, are but few, for the good reason that the abundance of material riches and the consequent joys of life out of which the *nāgaraka* could grow, have departed from this country.

Then, again, we observe that the character of the matron was marked by firmness and purity, modesty and restraint, showing that the general ideals of society as regards sexual purity had not been lowered since the age of the *Dharmasūtras*. In fact it is apparent from what Vātsyāyana says, that the main current of social life had not undergone much transformation and that the ideals set up in the *Dharma*-codes still controlled society. He asserts that the whole structure of society is upheld and maintained by the observance of the principle of the division of the people into *varnas* or classes and into *āśramas* or stages of life. In this society a man does not marry until he has finished his education ; after marrying he lives the life of a good citizen and brings up a family, and in advanced years, retires from worldly activities and devotes himself exclusively to matters spiritual. The *Brāhmaṇas* among the four classes were highly respected their blessings

being considered as conducive to long life and glory.¹ Respect for the *Vedas* and the other Holy scriptures is insisted upon; it is declared that there is no room for doubting the validity of their teachings: in matters relating to life in this world, which can produce visible effects, one has to guide oneself in accordance with the ordinances of the Sacred Codes, and in matters relating to the life beyond and producing effects beyond the physical vision of man, one is also guided by the prescriptions of Holy Writ such as the performance of sacrifices and similar other observances. It is declared that the authority of the sacred scriptures is binding with regard to *dharma* or the principles of right conduct which have to be learned from *Śruti*, or the *Vedas*, and also from the assembly of men proficient in them.²

Vedic sacrifices still appear to have constituted an important feature of the religious exercises of the people; along with other common occurrences of life sacrifices are mentioned by Vātsyāyana as occasions which permitted a gathering of people of both sexes and we are told that even the virtuous matron could attend such assemblies with the permission of her husband. The erection of sacrificial altars and houses, formed one of the most earnest desires of women, nay even of the courtesans. Sacrifices formed an indispensable part of the ceremony of marriage, which, if once performed in the presence of fire, i. e., with sacrifices, could never be repudiated; this is declared as the rule upheld by all teachers and throughout his chapter on courtship and marriage,

1 श्राद्धाणां प्रशस्तीनामाश्रयः (यशसमायुक्तम्) ।— Ibid, p. 380 (*sūtra* 51); also p. 170 (*sūtra* 36). Cf. वर्षाश्रममाचारस्तिलक्षणाश्च लोकयात्रायाः etc.— Ibid, p. 20 (*sūtra* 31); ब्रह्मचर्यमेव लाविद्यायुक्तम् ।—p. 12 (*sūtra* 6); बाल्ये विद्यायुक्त्यादीन् धेनु । कामं च यौवने । स्वाविरे धर्मो मोक्षं च ।—pp. 11-12 (*sūtras* 2-4).

2लौकिकत्वाद्दृष्टार्थत्वादप्रवृत्तानां यज्ञादीनां शास्त्रात् प्रवर्तनम्, लौकिकत्वाद् दृष्टार्थत्वाच्च प्रवृत्तेभ्यश्च मांसभक्षणआदिभ्यः शास्त्रादेव निवारणं धर्मः । अतु तेषामंशसमवायाच्च प्रतिपद्यते ।— Ibid. pp. 12-13 (*sūtras* 7-8).

Vātsyāyana advises a young lover, again and again, to ratify his marriage with the maiden of his love with sacrifices in the fire brought from the house of a *śrotriya*, i. e. a man who keeps up the sacrificial fire constantly burning in his house and daily offers oblations in it. A person initiated for sacrifice (*dīkṣita*) is also mentioned along with persons who have taken certain vows or have assumed the marks of certain sects of ascetics.¹ This makes it abundantly clear that the sacrifices laid down in the *grhya-sūtras* still held a prominent place in the life of the period when Vātsyāyana lived and here he is corroborated by epigraphic evidence. The inscriptions in Western India of the early centuries of the Christian era show that sacrifices on a large scale were performed at the time and munificent gifts were made to Bhikṣus and Brāhmaṇas even by persons of foreign extraction like Uṣabhiadāta. Vātsyāyana speaks of a thousand cows given away to Brāhmaṇas. Moreover the daily performance of *bali-karma* at the *nāgaraka's* under the supervision of his wife shows the unabated influence of the *grhyasūtras*.² Then again, the *nāgaraka*, though a pleasure-seeker, was a worshipper of the gods. We have already referred to the niche at the head of his bed for holding an image of the *iṣṭa-devatā* or the deity to whom he was particularly

१ प्रतिपन्नमभिप्रैतावकाशवर्तिनीं नायकः श्रोत्रियगारादग्निमानाय कुशालास्त्रियं यथाश्रुतिं हुत्वा च वि परिक्रमेत् । अग्निसाक्षिका हि विवाहो न निवर्तते इत्याचार्यसमयः ।—Ibid, pp. 219-220 (*sūtras* 11 and 13). See also pp. 220-222 (*sūtras* 14-27) ; and आवाहे विवाहे यज्ञे समनं सखीभिः सह शोभो देवताभिगमनमित्यनुज्ञाता कुर्यात् ।—Ibid, p. 226 (*sūtra* 15). विवाहे यज्ञसमोक्तवेषु etc.—Ibid, p. 274 (*sūtra* 41) ; स्थलीनामग्निदेव्यानां निवन्धनं etc.—Ibid p 340 (*sūtra* 25)

२ उचितं प्रविशो विविशो वा etc.—Ibid

devoted and also to the daily worship of the gods at the household temple. Moreover, he, and specially his wife, took part in fasts and observances whose number was apparently not insignificant. Besides, we have seen, how at regular, as well as irregular, intervals the public took part in grand religious festivals (*ghatā*) often accompanied by processions of images and attended by men and women in large numbers. Even a courtesan considered it as the greatest happiness of her life (*lābhātisaya*) to institute arrangements for the worship of the gods.¹ All these facts go to prove that religious observances played a great part in the life of the people in Vātsyāyana's time, and that the Code of Manu had at the time acquired its full authority over the public mind as is shown by Vātsyāyana who speaks of *Śrāyambhuva Manu* as the person who had taken up the *Dharmu* section of Prajāpati's all-embracing encyclopaedia and dealt with it in a separate treatise. Besides, Yājñavalkya's great code, second in importance to Manu alone, is supposed to have been composed about the time when Vātsyāyana lived.²

It was in this period, again, that Mahāyāna Buddhism grew and spread, and it must be admitted that the literature of the Mahāyāna school bears on its face the impress of this age of æsthetic refinement and culture. Its great preacher, Asvaghosa, sought to popularise his faith by writing dramas and magnificent poetical works instead of works on dry dialectics and abstruse theology. The few fragments that we possess of Asvaghosa's dramas, *Śāriputraprakaraṇa* and others, show that in at least one of them the *gaṇikā* played almost as important a part as in Bhāsa's *Cārulatta*, and that

1 Ibid, p. 43 (*sūtra* 6); p. 224 (*sūtra* 3); p. 228 (*sūtra* 26); pp 49-51; p. 226 (*sūtra* 15); p. 311 (*sūtra* 20); p. 340 (*sūtra* 25).

2 प्रजापतिर्हि प्रजाः दृष्ट्वा तासां स्थितिनिवन्धनं दिव्यैस् साधनसम्यग्दानां शतसङ्ख्येणायं प्रोवाच । तथैकदेशं स्वायंभुवो मनुर्धर्मैधिकारिकं पृथक् चकार ।—Ibid, p. 4 (*sūtras* 5-6). For Yājñavalkya see Weber *History of Indian Literature* (Eng Trans p 281

too in a work where Buddha himself makes his appearance with some of his dearest disciples. Aśvaghōṣa was in the first place a theologian and a dialectician as his *Vajrasūci* would go to prove, but in an age of great æsthetic culture, he had to adapt himself to the refined tastes of his audience and so he sweetened the tasteless doses of his dry theological doctrines with the honey of poetry and music, and he knew how to mix the ingredients with all the skill of a master. The *Lalitavistara* also has succeeded eminently in combining intense love and reverence for the Master with poetic skill and grace. The *Divyāvadāna* and the *Mahāvastu* also appear to have received, at least, some additions in this era of *kathās* and *ākhyānas* of which we find a frequent mention in Vātsyāyana.¹

In the next place, we gather from the philosophical literature of the age in which Vātsyāyana lived, that it was one of intense philosophical speculation. Nāgārjuna in the second century A. D. had established his *Sūnyavāda* or Philosophic Nihilism and he was followed by a string of great logicians of his school. His success roused to activity all the orthodox schools of philosophy the representatives of which proceeded to compose new works, to write extensive commentaries on the already existing texts, or at any rate to bring their systems up to date by fresh additions calculated to combat successfully the new school that was gradually acquiring strength and volume. Whether we do or do not accept the conclusion of Prof. Jacobi that the *Nyāyadarsana* and the *Brahmasūtra* were originally composed between 200 and 450 A.D., we have less reason to doubt him when he assigns to this period the old commentators, Vātsyāyana, Upavāsa and Baudhāyana (the *Vṛttikāra*) who were all working to bring their respective systems in line with the new ideas

1 For Aśvaghōṣa's Dramas, see Lüders, *Königliche preuss. Turfan Exp. Kle. nere Sanskrit Texte* Heft I and *Das Śāriputraprakaraṇa* *Sitz der K. preuss. Akad. d. Wiss.* 1911

originated by Buddhist thinkers. Even the author of the *Kāmasūtra* has shown the prevailing tendency of the time by defining his general concepts and discussing the current theories about them in the approved philosophical method, and he has approached his subject with the detachment of a scientific observer and the analytic skill of a subtle logician. Moreover, we must not forget that in the period embraced by the first four centuries of the Christian era, the *Mahābhārata* was receiving the final form in which we possess it now.¹

There can be no doubt, then, that this age of great philosophical discovery and analysis, the age that produced the *Lalitavistara* and the code of Yājñavalkya, could not have been marked by a general low tone in moral life. The age to be studied as a whole requires a study of all sides of the Indian civilisation of the time based on a far ampler stock of materials than only Vātsyāyana can supply. Vātsyāyana's work deals with only one aspect of it and shows that his was an age of great intellectual activity in all directions, and the great thinker makes an analysis of the erotic feelings and of the elementary relations between the sexes in a right scientific spirit: in doing so he naturally turned for illustration to the class that had cultivated this side of the humanistic for centuries, at least since the time of Pāṇini, to whom as we have seen, the *nāgaraka* was a familiar character. Vātsyāyana does not cast a charm over illicit love, nor does he invest it with the halo of romance. He merely gives a frank and matter of fact account of the social sore, proceeds to a masterly analysis of the psychology of the man who seeks

1 For Prof. Jacobi's views see *Journal of the American Oriental Society*, 1911, p. 29. For Vātsyāyana's philosophical discussions, see *Kāmasūtra*, pp. 11-25. For the date of the *Mahābhārata*, see E. W. Hopkins. *The Great Epic of India* pp 397-98 and W. I. *Der 1. Literatur* 1, p 403

such love—the jealousy, anger, hatred, passion, greed, selfishness that working within the brain of the human animal, cloud his judgment and pervert his tastes. He points out categorically that a scientific work (*śāstra*), dealing with a subject as a whole, must be exhaustive, but that is no reason why a particular practice described in it should be carried into effect; for example, the taste, the properties and the digestive qualities of dog's flesh are given in medical works, but that is no reason why it should be adopted as an article of diet by sober men.¹ He winds up his thesis by saying, "whenever, on account of the character of the subject dealt with, I had to speak about things that might smack of lust and desire, I have taken care immediately afterwards to censure and condemn them", and he adds that, he himself had followed the strictly pure life of a *brahmacārī* and had been deeply immersed in contemplation (*samādhi*) while composing the work for the benefit of the world and not for feeding the flames of desire. The ideal of life that he holds up, is that of harmonious blending of the three elements—*dharma*, *artha* and *kāma*—which sum up according to Indian ideas all human motives of action for the people of the world. He enjoins that a rightminded person should occupy himself with such actions as, while giving pleasure (*kāma*), do not stand in the way of the acquisition of the good things of the earth (*artha*), and at the same time do not disregard the behests of *dharma*, that is, as he explains, do not afford any ground for the fear of their being followed by evil effects hereafter. "This is the same as the teaching of the *Bhagavadgītā* that God dwells in such desires as do not violate *dharma*. Vātsyāyana thus emphasises the working out of the threefold functions of man

1 For Vātsyāyana's analysis of illicit love see *Kāmasūtra*, pp. 60-65 (*sūtras* 5-22), and his *Pāradārīka* section, pp. 247-298. Cf. also न शास्त्रमक्षीत्येतावत् प्रयोगे कारणं भवेत् । शास्त्रार्थान् व्यापिनो विद्यात् प्रयोगोस्त्वैकदेशिकान् । रसवीर्य-विपाका हि यमांसस्यापि वैद्यके । कीर्तिता इति तत् किं सादृश्यस्यैव विचक्षणैः ।—Ibid, p. 170 (*sūtras* 37-38)